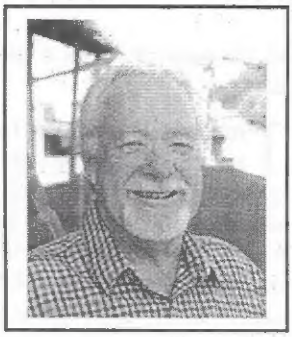
SMITH'S REPORT

On the holocaust Controversy

Number 103 www.breakhisbones.com February 2004



Supporting "The Campaign to Decriminalize Holocaust History"

David Cole, Walter Mueller, Ernst Zundel, and a Call for Volunteers to Help with "The Campaign to Decriminalize Holocaust History"

Thirteen years ago a young man took the revisionist movement rather by storm. He was intelligent, well-spoken, determined, controversial (he was controversial among revisionists as well), sometimes exasperating but always interesting. He appeared as if from nowhere, and quickly became known among revisionists everywhere. He played a role, oftentimes the leading role, in many of the major revisionist events of the early to mid-1990s

Then, just as he had appeared, as if out of the blue—he disappeared. He left many unanswered questions behind. For six years, no one's heard a word from him. Until now. David Cole is back, he's talking, and it's more than just interesting. It's promising.

The back-story, for those of you who may not remember, and for those of you who have come to revisionism more recently, is this. David Cole was the first (and, I guess, still the only) Jewish revisionist activist. Ernst Zundel once called him "the first and only truly revisionist Jew I ever met."

Cole's interest in revisionism began in 1988 when he ran into David McCalden, co-founder of the IHR. McCalden was a dynamic presence for revisionism in its early years in America, and he made a dynamic impression on David Cole. It wasn't long before Cole was doing "under-cover" work for McCalden, monitoring meetings and places where a well-known revisionist like McCalden would not be welcome.

Cole, having grown up in a predominantly Jewish neighborhood of West Los Angeles, knew the territory well. He could gain unobtrusive entry to the Simon Wiesenthal Center and the offices and showrooms of other mainstream Jewish organizations. As he learned more about revisionist arguments, and the taboos that were used to suppress them, his interest in revisionism grew. He began to think, to sense, that one day he would emerge from the shadows, as it were, and begin to do revisionist work openly.

That day came in 1989, when Cole, then only 20 years old, witnessed a run-in between David McCalden and members of Irv Rubin's Jewish Defense League at a Westside temple. There was to be a lecture, McCalden was to attend, and he asked Cole to attend separately in case something went wrong. In the event, Cole saw McCalden enter to take a seat, and watched as JDL thugs dragged him out to the foyer, beat him, and

Continued on next page

pushd his head through a plate glass window.

That was it for Cole. He volunteered to testify on McCalden's behalf at the trial that was to follow. He understood that by letting the media know that he was an associate of McCalden, his "cover" would be gone. When Cole gave a sworn deposition about the beating to McCalden's lawyer, Cole's public career as a Holocaust revisionist began. It was at this time that Irv Rubin's obsession with Cole—as a "Jewish traitor"—began. For Cole, it would become a star-crossed relationship.

Cole would have been the only material witness for McCalden at the trial. My recollection is that the case was dropped by the prosecution because they would have had to disclose matters in discovery proceedings that they didn't want to reveal. Nevertheless, Cole had decided that he had learned enough, that he had seen enough, and that he was going to go straight ahead with revisionism.

In 1990 I was living in Visalia, California, where I had moved my family from Hollywood the previous year. One late afternoon, as we were preparing to have dinner, I received a telephone call from David Cole. He reminded me that he had written me previously when I'd had my office in Hollywood on the corner of Hollywood and Vine. In the polite note he had identified himself as a young Jewish man, and had some advice for me to better deal with my "opponents," the most vociferous of whom, he must have known, were Jews. I remember that I thought his suggestions were sound, and I thanked him.

Now here he was again, but this time it was a different story. Here was a young Jewish man asking how he could help the cause—the cause of "historical freedom," as he put it. I still recall the very moment when I received the call. I can still see myself by the window, the telephone in my hand. David Cole already had something in mind. He wanted to produce revisionist videos. Specifically, he suggested that we put together a video documentary on the second Mermelstein trial.

Cole's special expertise, even then, was in video production. From the earliest days of our friendship and business partnership, Cole expressed his desire to drag revisionism into the modern age, creating slick and informative video productions that would specifically appeal to younger audiences. Cole moved swiftly that year to set up some impressive productions,

In 1991 Cole and I got together for the first time in Los Angeles, as the second Mermelstein trial was about to begin. We got on immediately. The first chance I had, I introduced him to Tom Marcellus, who then was director of the IHR, and to Mark Weber, the present director. Everyone got on famously.

Mermelstein had recently won a suit against IHR; the suit was settled and he was now suing IHR a second time because of some language I had used to describe him in an IHR Newsletter. On his own, Cole arranged a meeting with the trial judge, and wrangled permission to videotape the trial. This was a real coup. None of the rest of us had even thought to try to do this.

This production did not come to fruition because the judge ruled Mermelstein a "public figure," and threw out the libel/slander charges, and because Mermelstein did not want to face the cross-examination that Mark Lane, IHR's attorney, was initiating.

Cole then videotaped the interview I subsequently conducted with Mark Lane. He then went on to videotape interviews with Mark Weber, IHR attorney Bill Hulsey, Ted O'Keefe, and others. Sometimes I would participate, but usually Cole would set up the interview and conduct it himself.

From the outset, Cole wanted to do more than just document revisionist personalities and events. When he would be asked why he had gotten into revisionism in the first place, Cole would answer that revisionists had introduced him to questions about the Holocaust that were not answered by establishment historians. He wanted answers. At the same time, he found questions in the establishment histories of the Holocaust that revisionists had not addressed. He wanted answers to those questions as well.

In the fall of 1992 Cole made a dramatic proposal. He would go to Europe with a cameraman and document with video each of the major camp sites. I felt that he could do it. I was able to raise some of the money for the project. We knew it was a gamble, that David was still very young, but we thought, based on what he had already produced the previous couple years, that it was a good gamble. In the event, he brought back twenty hours of clear, documentary video footage. It had been a real adventure.

In the footage Cole found and filmed things that no one—revisionist or exterminationist—had found and filmed before, like the manhole in the center of the Krema 1 "gas chamber" at Auschwitz (which Samuel Crowell has subsequently identified as an escape hatch for a bomb shelter), the doors to the Majdanek "gas chamber" that lock from the inside, and the doors to the Mauthausen "gas chamber" that don't lock at all.

Cole then took these findings, together with many other unanswered questions, and turned them into what subsequently became one of the most popular and frequently downloaded revisionist documents on the Internet: "The 50 Most Important Unanswered Questions Regarding the Nazi Gas Chambers."

It was during this European trip that Cole recorded his best-known documentary—the blockbuster video "David Cole Interviews Dr. Franciszek Piper." Thanks to the groundbreaking work of revisionists like Professor Robert Faurisson, it was known—what Auschwitz State Museum personnel privately admitted—that the building displayed as a "gas chamber" at the Auschwitz Main Camp is actually a post-war phony. But publicly, the Museum personnel still displayed the phony "gas chamber" as real, and no one had ever been able to get anyone from the Museum to admit that truth on film.

Cole was able to document the deception on video, for the whole world

to see. First, he videotaped the tour guide giving the official Auschwitz tour, telling visitors point-blank that the "gas chamber" is in its "original state." Then, Cole arranged an interview with Dr. Franciszek Piper, the Director of the Auschwitz State Museum. Feeling at ease with Cole, who wore his yarmulke to reinforce his "Jewishness," Piper spilled the beans—on camera (!)—about the Auschwitz deception.

"David Cole Interviews Dr. Franciszek Piper" was released in 1992, and became the first mass-marketed revisionist video. Today, twelve years later, it is still unsurpassed, playing round the clock in streaming video on CODOH.com.

Cole's work garnered him a torrent of media attention, and Cole never equivocated or softened his position in front of the cameras. Cole was featured with me on "The Phil Donahue Show" (where Cole actually got to show footage of his investigations of former concentration camp sites), "60 Minutes," "The Montel Williams Show," "The Morton Downey Jr. Show," "48 Hours" (which covered Cole when he was invited to speak at UCLA, a speech that was interrupted when Irv Rubin and his JDL thugs actually beat Cole on stage in front of hundreds of people), "Good Morning Dallas," and a host of local TV and radio shows.

Cole was uniquely able to take revisionist arguments into "enemy territory," managing to wangle interviews in a number of publications that one would normally consider off-limits to revisionists, including "The New Yorker," "The Jerusalem Report," "Jewish Week," and a front-page profile in "The Detroit Jewish News." In "The Jerusalem Post," Holocaust bigwig Yehuda Bauer called Cole's work "powerful and dangerous." But while orthodox Holocaust historians feared and disliked him, the general public proved very receptive to Cole's message, which was always keenly focused on the problem with the physical evidence for the "gas chambers."

Cole traveled widely, speaking to enthusiastic audiences, sharing the stage with Ernst Zundel in Munich, and joining David Irving for a speaking tour of Ontario, Canada. Cole lectured at the 1992 and 1994 IHR conferences, bringing the audience to its feet both times. Cole was the only revisionist to go to Japan in 1995 after the major Japanese magazine, Marco Polo, was dissolved by its publisher for printing a revisionist article. As the first western revisionist to tour Japan, Cole lectured in front of packed auditoriums all over Tokyo.

However, as Cole was receiving more and more attention from the mainstream press and the general public, he was also becoming an increasingly provocative thorn in the side of the Jewish Defense League and its strongman, Irv Rubin. Rubin began to use increasingly more creative ways to attack Cole. In 1994, Rubin posted a notice on his JDL Web site calling for Cole to be killed. The notice was titled "Who is David Cole and Why He Should Die." It featured a photograph of Cole. In November 1994, Cole was beaten a second time, by unknown assailants, in his Culver City, California, neighborhood. Nevertheless, Cole continued with his revisionist work.

In late December 1997, Irv Rubin initiated a morally stupid, but deadly action. He posted a notice on his Web site offering a "substantial monetary reward" for anyone who could provide Cole's exact whereabouts—in short, his home address. Rubin wrote that he was ready to "take action" to "eliminate" Cole once and for all. What happened next shocked everyone in the revisionist community, myself included. Cole "recanted" his revisionist views. Rubin removed the threats from his Web site, claiming that Cole's change of heart was proof of "the power of the JDL." Cole disappeared.

From that time forward, David Cole has not uttered one word about the Holocaust in public. He refused every request for an interview, or for an explanation of what he had done. Indeed, in 1999, Kim Murphy, a reporter for The Los Angeles Times, tracked Cole down and tried to convince him to make some kind of statement. Cole refused. Some revisionists predicted that soon we would see Cole acting as a mouthpiece see Cole acting as a mouthpiece for the other side, bad-mouthing revisionists at various ADL or Wiesenthal Center functions. I never thought that would happen. In fact, it didn't. He went under ground, and he stayed there. And that's the way it's been since January 1998.

If Cole's fortunes since 1998 were unknown, Irv Rubin's were very well known. Rubin and his JDL second-in-command, Earl Krugel (who had once brazenly threatened to murder Cole during a 1994 TV interview), were arrested in December 2001, three months after 9/11, for plotting to blow up Arab and Muslim targets in Los Angeles. The targets included a West Los Angeles mosque, and the offices of Lebanese-American congressman Darrel Issa.

The FBI had apparently intercepted the plot, and audiotapes were rumored to exist that revealed Rubin and Krugel coldly plotting the massacre. In any event, the government must have had a good deal of evidence, because Rubin and Krugel were both held without bail throughout 2002. In November 2002, Rubin committed suicide in prison while awaiting trial. In early 2003, Krugel pleaded guilty to federal hate-crimes and conspiracy charges. He has yet to be sentenced.

I've often thought about David over the past six years. In fact, people continued asking me about him. Even now, six years after he disappeared, there are over 1500 Web sites on the Internet that still reference his work. People still watch his videos, and a month seldom passes when I do not receive at least one new inquiry asking about David, wondering if I have heard from him, if I believe he will ever come out in public again and return to revisionism.

Last year, sometime in midsummer, it occurred to me to wonder if Cole would be willing to talk, now that Rubin was dead and Krugel was in the jug facing twenty years to life. I decided to take a run at tracking him down. Cole apparently had moved around a lot. Then, in mid-October, I heard that he had crossed paths with a mutual friend in the

Midwest. I was able to get a message to him. Within a few days I received a reply. David was willing, he was ready, to talk.

The upshot of this back and forth is that very recently David Cole and I got together and he gave me a lengthy, on-camera interview. Over four hours on videotape. He related the entire story of what happened six years ago, much of which I had not known. It was a more shocking, more thought provoking, story than I had known. Rubin had called Cole a number of times, making threats over the telephone that went beyond his threats posted on the Internet. Cole's "recantation" had come after almost two weeks of "negotiations," during which Cole was negotiating not only for his own life, but more importantly perhaps, for that of his family as well.

What, specifically, did Rubin threaten to do? Why couldn't Cole just go to the police? What were Rubin's initial demands before the two men settled on the final recantation statement? Cole tells the whole story—on videotape. He has the documentation to back up what he says, including the audiotapes of all the calls that Rubin made to him!

The reality of what David Cole experienced six years ago is shocking. I guarantee that you too, knowing what you do of the difficulties involved in taking revisionist arguments public, will view it as shocking. There is no specific release date yet for this video, but I think I will have one in the next issue of this Report. We'll see.

Still, the David Cole story doesn't end there. This story has legs. Cole, who no longer lives in California, has agreed to be a part of the next big campus and media project (more about that to follow), and he's agreed to devote time to finishing a number of important revisionist projects he had to abandon when he "disappeared."

Some big things are in the works. There's going to be considerably more information about Cole, The Campaign to Decriminalize Holocaust History, and all the rest of it in the months to come.

MAJOR REVISIONIST CONFERENCE SET FOR APRIL IN SACRAMENTO

Walter Mueller is the energetic founder of The European American Culture Council of Sacramento, publisher of Community News, and editor/writer of The Truth Is Back, a daily email letter <thetruthisback@yahoo.com>. Mueller is the primary mover and shaker behind the upcoming revisionist conference in the state's capital. This important meeting of revisionist scholars and activists is set for the weekend of Saturday-Sunday, April 24-25, 2004, in Sacramento, California. With a stellar line-up of speakers, this will be the revisionist event of the year. It's already generating a lot of "buzz."

I like the way Mueller is broadcasting this event to the world. It's not something that only revisionists will know about before it happens. As you will see below, following the list of speakers and conference information, is Mueller's open letter to the Governor of California, Arnold Schwarzenegger. The letter is being circulated to government, to the media, and via the Internet. Sacramento is already showing signs of nervousness. Interestingly, the letter has a strong focus on the JDL, the same Jewish terrorist group that managed to silence David Cole—for a while. The JDL also plays a role in the Statement of Principle we have produced for The Campaign to Decriminalize Holocaust History.

Among the 15 scheduled speakers are:

Horst Mahler, author and attorney – Germany
Mark Weber, director of the Institute for Historical Review – USA
Dr Fredrick Töben, Adelaide Institute – Australia
Paul Fromm, Canadian Association for Free Expression – Canada
Bradley R. Smith, Committee for Open Debate on the Holocaust – USA
Germar Rudolf, publisher of *The Revisionist*, and author of *The Rudolf Report* – USA
Dr Claus Nordbruch, author – South Africa
Lady Michelle Renouf – Great Britain
Dr Dariusz Ratajczak, scholar – Poland
Barry Chamish, author – Israel
Richard Krege, researcher – Australia
Dr Bob Countess, researcher – USA
Dr Gerhoch Reisegger, author – Austria
Peter Wakefield Sault, author – England
"Mystery Speaker"
Harvey Taylor will serve as Master of Ceremonies.

The European American Culture Council of Sacramento is hosting the two-day event.

It is sponsored by the Adelaide Institute of Australia (www.adelaideinstitute.org).

The Institute for Historical Review is providing financial assistance. (www.ihr.org/index.html)

For further information, contact organizer **Walter F. Mueller**, publisher of the monthly Community News. Tel: 916 - 927 8553
E-mail: thetruthisback@yahoo.com

Registration is $35 per person. To register write to: P.O. Box 191677, Sacramento, CA 95819, USA

To register via email, or ask for information, use hansgemuetlich@yahoo.com

For security reasons, the conference location is not being publicly announced beforehand. It will be disclosed to all registered attendees shortly before it begins.

An Open Letter to California Governor Arnold Schwarzenegger

Dear Governor Schwarzenegger,

Over the weekend of April 24-25, the European American conference will take place here in Sacramento, sponsored by Australia's Adelaide Institute. The EACC is a staunch supporter of freedom of speech and historical inquiry. It firmly rejects violence and intimidation.

Scholars and activists will be arriving from across the US and from countries overseas to present lectures on the past and present from a revisionist perspective, including about the "Holocaust" and its relationship to current issues, particularly the Middle East conflict, and to renew our call for freedom of thought and historical inquiry.

We are writing to invite you to attend our conference, and to ask for your help to insure that it takes place without violence or disruption.

Given the record of Zionist terror in California, we are concerned that violent Jewish-Zionist groups might try to disrupt our conference.

On July 4, 1984, members of the Jewish Defense League (JDL), a Zionist terror group, carried out a devastating arson attack against the office and warehouse of the Institute for Historical Review in southern California.

On October 11, 1985, Jewish activists murdered Alex Odeh, regional director of the American-Arab Anti-Discrimination Committee, in a bomb blast at his office in Santa Ana. Federal officials later identified three Zionist terrorists as the perpetrators of this murderous attack.

In mid-February 1989, JDL activists carried out a campaign of threats and intimidation that forced the Red Lion hotel in Costa Mesa to cancel its contract with the Institute for Historical Review to hold a conference there. (In spite of the disruption, the Ninth IHR Conference was successfully held at a hastily improvised alternate site.)

We call on you, and on all relevant state and local officials, to provide every appropriate and lawful protection to insure that our conference takes place peacefully and without disruption.

Sincerely,
Walter F. Mueller
Harvey Taylor

European American Cultural Council
Sacramento, California

Ernst Zundel is still in solitary confinement in a Canadian prison, a threat to Canada's "national security."

That's what comes from reprinting a small book on a taboo historical matter in 20th-century Canada. It demonstrates how important revisionist arguments are seen to be by those who fear free speech and the expression of dissident opinion on the Holocaust question.

Ernst's behavior has been heroic, without heroics, just as it was when he was free. He speaks with his wife, Ingrid, via telephone when allowed, confers with his lawyers, responds to correspondence when allowed, makes pictures on small pieces of paper with children's crayons as thank you notes for his supporters and correspondents.

Every day, week after week, month after month, Ingrid informs the world via the Internet of how the Canadian authorities are responding to the great danger her husband poses to Canada and the rest of the free world. Some of her missives are touching, all are informative. The three excerpts reprinted below are from Ingrid's e-mail newsletter. They do not begin to tell the story that she has been telling for almost a year now.

January 6, 2004

Another setback in the Zundel case.

By Paul Fromm

Mr. Justice Pierre Blais dismissed a motion by Mr. Zundel for the names of Canadian Security and Intelligence Service (CSIS) officers or RCMP officers who interviewed him or others in preparing the case against him. The reason for this is simple: Mr. Zundel's lawyer Peter Lindsay wants to subpoena some or all of these people and probe and explore their biases and methodology.

After all, they've concluded that this pacifist publisher, who's been under serious police surveillance in Canada for 40 years and who has never been charged with, much less convicted of, an act of violence, is, in fact, a terrorist!

"No specific question has been asked, and divulging the information requested would, in my view, be injurious to national safety without necessarily providing relevant evidence to the respondent," Mr. Justice Blais responds.

Peter Lindsay, who now heads Mr. Zundel's defense team, indicates that Blais ignored previous national security cases where the defendant

was permitted to know the identity of CSIS personnel and to cross-examine them.

Being denied this information makes it very difficult for Mr. Zundel to challenge or probe the evidence against him. As a seemingly loyal ex-boss of CSIS and pal of Canada's out-of-control political police, Blais says Mr. Zundel can't have this information. Mum's the word. "National security," you know.

Mr. Lindsay has filed an appeal against this ruling.

[Paul Fromm is National Director of the Canadian Association for Free Expression.]

January 19, 2004

Good Morning from the Zundelsite: Today is our [marriage] anniversary, and my husband of four years is in a solitary cell, in a prison that does not allow him a calendar. I doubt that he will remember the date since his days blur into each other [...].

Ernst sits on a huge stack of transcripts (no chair allowed either—in years past, a Houdini-like prisoner allegedly strangled himself with a chair!)—and sketches tender scenes from memory with Chinese children's crayons. These sketches, so far, have largely financed the struggle for freedom since they have now become collectors' items—and the struggle itself is taking on the trappings of a cult—("cult" here in a positive sense, as in the "cult" around John Wayne). [...]

January 21, 2004

Good Morning from the Zundelsite: I just finished reading the 18-page judgment by Judge Blais: Ernst Zundel will not be released.

The gist of the ruling is that "in camera" evidence, which can't be revealed for reasons of "national security," is sufficient to justify continuing detention

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If you want to receive Ingrid's newsletter delivered via the U.S.P.S., write to:

Ingrid (Rimland) Zundel
3152 Parkway, Suite 13, PMB 109
Pigeon Forge, TN 37863
USA

[Ingrid notes that she is computer-enhancing Ernst's sketches, which will soon appear on the Zundelsite. Any donor contributing $20 or more will receive a copy of a sketch. I think it's a pretty swell offer.]

Revisionism is temporarily stalled in the U.S., but it's up—way up—in the Muslim world.

Revisionists in much of Europe, Australia, and Canada are routinely persecuted, fined and imprisoned for attempting to spread the good news about Holocaust revisionism. In America, revisionists live in a kind of twilight zone. We are not imprisoned for being skeptical on the Holocaust question, we are only vilified, ruined, and refused entrée into public debate, where we want to share revisionism with one and all—to share The Word.

In the Muslim world, the Word with regard to the Holocaust question is taken very seriously indeed. From the man on the street (ahh sister, I did it again) to the State administrations and top religious figures, Holocaust revisionism, nearly all of it the result of work brought to light by Europeans and Americans, is all the rage among Muslims. One-worldism in action.

The following excerpts are from the 2 November 2003 issue of *Arutz Sheva - Israel National News*, written by Dr. Rafael Medoff. This is only tip of the Muslim iceberg.

*"A poll sponsored by the Washington Institute for Near East Policy in 1999 asked Muslims from **Syria, Lebanon, Jordan**, and the **Palestinian Authority** if they felt any sympathy for 'the victims of the Holocaust.' More than 80% said no (that figure reached 97% among the most religious of the respondents) ... Such sentiments are actively encouraged by government-sponsored Holocaust-denial in Muslim countries ... The **Syrian** government newspaper Tishrin has described the Nazi genocide as 'the Holocaust myth,' and **Damascus** Radio has opined that nobody 'should be compelled to pay reparations for fictitious victims of dubious tragedies.' ...*

*"The **Saudi Arabian** daily al-Madina characterizes the Holocaust as 'stories and exaggerations.' The **Egyptian** government-supported newspaper al-Ahram refers to the Holocaust as the myth of the extermination of Jews in ovens ... Two years ago, **Jordan** hosted a conference of Holocaust-deniers in **Amman**, at which Jordanian and Lebanese intellectuals explained how 'it would have been impossible to burn six million people in the gas chambers' ... For its part, the official **Palestinian Authority** newspaper, al-Hayat al-Jadida, has called the Holocaust 'the forged claims of the Zionists' and 'a lie for propaganda.'*

*"When French Holocaust-denier Roger Garaudy visited **Egypt** in 1996, he received sympathetic coverage on **Egypt's** official radio and television and was awarded a prize by the editor-in-chief of the government newspaper al-Ahram.*

*"Mahmoud Abbas, who until recently served as prime minister of the **Palestinian Authority**, wrote that the Nazis murdered one million, rather than six million Jews, and that the Zionist leadership encouraged the killings in order to gain international sympathy for creating a Jewish State."*

[Dr. Rafael Medoff is director of The David S. Wyman Institute for Holocaust Studies, which focuses on issues related to America's response to the Holocaust.]

And so it goes. It's up to us to push American culture on the Holocaust question up to the high level that Muslim culture has already achieved. As it happens, I have a plan. All I need is a little help from my friends.

CALL FOR VOLUNTEERS

The last ten-twelve weeks have been remarkably full, and called for me to take seriously a number of ideas that were coming in from the outside. An old dog learning new tricks (how did it ever get about that this is not possible?). There were the first concrete bookings for speaking engagements—which for practical reasons I do not think it wise to discuss here—absorbing the idea that the focus of the project will be The Campaign to Decriminalize Holocaust History (CDHH), a more "specific" approach to the speaking tour than "Light of Day." The time-consuming, necessary, back and forth to develop the language for the CDHH "Statement of Principle"—not by myself alone, but in collaboration with personalities who have their own ideas about the "framing" and presentation of CDHH for campus and media. Collaboration is a process that benefits from different perspectives, and at the same time a process that necessarily needs more time to work itself out.

There was the "reappearance" of David Cole and the work we started doing together. Moving from the significant to the mundane, which is the way life usually moves, the motor of my 93 Hyundai blew apart—twice. Once in Baja and once on the other side. Mexicans are too intelligent to buy old (pre-1994) Hyundais, so we could not find a used motor in Tijuana, a city of about 1,500,000 people. Had to go to Tecate. In the end, a big bite for me—$1,200.

Of course I had the flu, which was a spectacular experience this year, and then there was Christmas and the Holidays and so on and so on.

But then there was the completion of the CDHH Statement of Principle, which came in finally at some 10,000 words, with scores of referenced notes. I sincerely thank those responsible for working on it.

I also finished the design and uploading of the CDHH Web page onto the Internet, where Germar Rudolf is our service provider. We have named it <www.OutlawHistory.com>. It's an Internet address people will be able to remember. OutlawHistory! Simple. I came to it, not by myself, but after considerable back and forth with a volunteer.

While my Mexican Web mechanic is not a volunteer, he came up with the simple design for the page. Surprising me, he did not make The Campaign to Decriminalize Holocaust History the primary title for the page, as was my instruction, but "OutlawHistory." I mention what might appear to you to be a small affair, to emphasize that he did not automatically take my draft for the page design, but "volunteered" his own. When he showed it to me I saw immediately that his concept for the "logo" was better than mine.

We are at a very significant moment in the history of this work in America. The opportunities for creating a public discussion about the significance of Holocaust revisionism have never been more apparent. When I started with this work some 20 years ago, we were in a place where any publicity was good publicity. Good, bad, or ugly—it made no difference to me. It was absolutely necessary to demonstrate to the public, simply, that we existed. We did that. Mission accomplished. Not only in the Western world, but throughout the Muslim world as well (and how, eh!).

The challenge now is to get ***good*** publicity. Favorable publicity. The effort to "decriminalize" debate over one historical question has every possibility to create ***favorable*** publicity. How many students, how many professors and journalists, are going to argue ***in favor*** of the criminalization of Holocaust History—of one historical question? To do so would shame the majority of even the most craven segments of those bodies.

Lou Schier advised me recently to

"promote debate but don't engage in it (assuming you are a dissident rather than an expert)."

I think Schier is right on the mark here. And this goes directly to "reframing" how I present my work to the public. This is not some groundbreaking change of direction for me. I have always argued that it is better to encourage intellectual freedom that to discourage it. I have always argued for "Light" and against censorship. But now, with the help of men who came to me of their own volition, my never-changing stance is being reframed by The Campaign to Decriminalize Holocaust History. Same message. New frame. Now, here's the problem—or as the wise men have it—the opportunity.

The project is about to outgrow me. I need volunteers to participate in almost every aspect of the project. In the mid and late-1980s, I had the support of IHR. In the 1990s, I had the good fortune to have one volunteer supporter who financed the greatest part of the Campus Project. When she volunteered to help me, she had been putting revisionist flyers on the windshields of parked cars in a town in Oregon. Within months of her volunteering to help financially, and her input into the texts of the ads we were running in student newspapers, we were getting national press attention.

In the mid-1990s, when I kicked off CODOHWeb on the Internet, I had two primary volunteers, and others to back them up, who created and managed the site for five full years while I was dealing with the Campus Project. In the late 1990s I found Audrey, who

became my right hand man here in the office. By the end of 2001, due to the simple and varied turns of fate, all were gone. Reminding me, if I needed reminding, that things change.

Here we are now. There are many kinds of work that you can volunteer for, and be of great help.

Are you computer literate? You can help maintain the CODOHWeb, BreakHis Bones, and OutlawHistory Web sites—or one of them.

Do you like to do research? Do you know how to use programs such as Lexus-Nexus, or Google? You're needed.

Do you follow talk radio in your part of the country? You can help get me on the air. We will work together on this.

Would you like to set up a speaking tour for me at colleges in your neck of the woods? This doesn't mean speaking at dozens of campuses, but maybe three, four, half a dozen in your region.

Are you familiar with Online programs that you can use to direct Internet traffic to OutlawHistory, BreakHis Bones, and/or CodohWeb? I need your help.

Do you enjoy just getting out and "flyering" a campus or a neighborhood—like the Oregon lady who began her work by flyering the windows of parked cars in her town? The distribution of flyers can be *very* important work. Ten years ago a flyer could give a post office address that the reader could write to for information.

But this is today. Today we have the Internet. The reader can go home with his flyer, punch in three or four words on her computer, and bingo, she is face to face with The Campaign to Decriminalize Holocaust History—or, as we have it on the site, "OutlawHistory." Today, for dissidents like us, a flyer, when it is backed up by sophisticated Web sites that can be accessed in a matter of moments, is worth ten, one hundred times the value of a flyer ten years ago.

Are you good at writing letters to the editor of your local paper? This can be very important. You can sign your letter as an "associate" of OutlawHistory.com. If your paper reaches even 5,000 people, it is likely that some dozens of those readers, if not scores, will to go their computers and click on to OutlawHistory.com—and there you are. Some small percentage of those who open up our site will become part of our movement. This needs to be done in your town, large or small. I can't do it. You can.

We can only speculate about how many people will click onto OutlawHistory.com if the readership of your paper is 50,000. 100,000?

Do you want to help when I speak at a campus in your neck of the woods? I will need a quiet place for me to stay. I may need access to a computer. I may need help in getting around town. I may need help with following up on advertising and promotion.

You may be able to introduce me to people who I otherwise would have no way of meeting. You will not be able to do all these things yourself, but you may be able to do some of them. And you may well be able to get your own circle of volunteers that will help you for a couple weeks before and during my tour in your part of the country. Organization is the name of the game.

Do you keep up with cable TV? You can help me book interviews with hosts who are open to dissident views. All this will have to be synchronized with speaking dates that I already have. We will have to stay in touch, work as simply and practically as possible so nobody gets her wires crossed.

I think this all makes it clear that I cannot do this work proficiently without your volunteer help. Together, I believe we will be able to do a lot of work, and make it count.

Moreover, if you have any ideas about how to promote, or finesse, any of this work, I'm ready to listen. Let me hear from you. You may have ideas that would never occur to me.

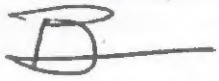
For the first time in twenty years, I am arriving at a place where I am going to have to "organize" a good number of people. Self-starters. Because in the end you will make it happen. We will make it happen together. It's not that difficult. Organization is what counts. Small organizations in many places, sometimes as many as two or three people. Sometimes one person who can organize others.

This isn't a one-man band any longer. It never was, but sometimes it felt like it. I do not believe it will ever feel that way again. The project is sound, the concept is sound, my talk is sound, my book is sound, and I am sound, everything considered. This is the moment.

If you want to volunteer, I urge you to contact me immediately via email or by telephone. My 800 number is listed below. If you have your own ideas about how you can help, get in touch with me. Pitch me any practical idea. We'll talk it over. I'm all ears. This is the time, this is the place. I look forward to hearing from you.

I see that in all this scribbling, that I have not mentioned money. Careless me. I do need your financial help. I know I have said this before. But then, there really is—no one else.

Thanks, and my very best to you.



Bradley

Smith's Report

is published by
Bradley R. Smith

For your contribution of $39 you will recive SR for one year---~~11~~ issues

In Canada andMexico--$45
Overseas--$49

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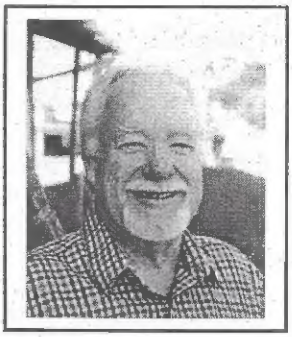
SMITH'S REPORT

On the holocaust Controversy

Number 104 www.breakhisbones.com April 2004



Supporting "The Campaign to Decriminalize Holocaust History"

Sombre Appraisal of Historical Revisionism A New Perspective

Robert Faurisson

[Robert Faurisson dedicates the following essay to those who contributed to the booklet "Exactitude, Festschrift for Robert Faurisson." *Dr. Robert Countess asked if I would contribute to the collection along with the others mentioned, and I said of course I would. But I forgot. Robert has forgiven me many oversights over the many years we have known each other, so I suppose he will forgive me this one as well.]*

02 February 2004 On the occasion of my 75th birthday, each of you contributed to this booklet a piece for which I cannot thank you enough. My gratitude goes first of all to the two Scandinavian authors who, I am told, had the idea of this initiative, and then to Germar Rudolf and Robert H. Countess, who took up the task of gathering these texts and publishing them alongside photographs, some of which are new to me.

I hope that none of the other contributing authors will hold it against me if I say that the article by Arthur Robert Butz has particularly captured my attention. I appreciate its discernment, keen insight and balanced character. It seems to me that his essay sheds light on my efforts, with regard either to their successes or their failures, a light that will let the reader better understand the intellectual adventure on which I have found myself carried off, as it were, since the 1960s and, especially, from 1974.

At this late hour in my life, the time appears right to draw up, with forthrightness, an appraisal of revisionism. I shall therefore expose here my feelings on what, not long ago, I still used to call "the great intellectual adventure of the late 20th and early 21st centuries", an adventure that seems to me to be approaching defeat, at least a temporary one. In the past I have never nursed illusions on revisionism's chances. Not for an instant have I ever believed in its imminent victory, and especially not in 1996 when, in the midst of the Abbé Pierre-Roger Garaudy tomfoolery, a weekly

Continued on next page

magazine, although quite hostile to us, announced on its cover "The Victory of the Revisionists".

Already in 1993, Serge Thion had produced in his *Une Allumette sur la banquise* ("A Match to the Ice-floe") a book whose title was free of ambiguity. The ice-floe was that of the dark, immense, cold block of generally accepted ideas, the match that of his own revisionist work. S. Thion thought then that neither the light nor the heat of his match risked illuminating or melting that huge mass of ice. For me, what was true of his attempt also true of all other revisionist writings. But, in my scepticism, I still did not go so far as to imagine the degree of disrepair that, in these last few years, the revisionism of the "Holocaust" has reached, especially in Europe.

In the early 1980s, Wilhelm Stäglich had confessed to me his pessimism regarding the future of our common endeavour. That upright man, a judge by profession, was mindful not to mislead anyone on the subject, above all not his close friends. It must be said that being German, he was well placed to take full stock of his country's defeat and of the victor's hold on things. He considered that the pitiless victor had annihilated not only a political regime — like all regimes a transient phenomenon — but also the very soul and substance of the great Germanic community.

Today Germany, disgraced, insulted and with whom still no peace treaty has been signed, seems to take a growing delight in recalling her alleged crimes. In truth, the people themselves can find no pleasure in the practice, but no one asks for their opinion.

In Germany and Austria the repression demanded by the Jews is so fierce and so meticulous that I do not see how revisionism proper might have any chance of success in those forlorn countries, which find themselves under even fuller submission to the Jewish thought police than the State of Israel itself. From this point of view, an intellectual or a historian is far freer in Tel-Aviv or in Jerusalem than in Berlin, Munich or Vienna.

I shall give only a broad sketch of the current state of revisionism in the rest of the world. Not one of the countries freed from the Communist yoke has an active revisionist author.

In Russia people are often anti-Jewish, but revisionism has not moved a single author to call into question the greatest myth of our time, that of an alleged "Holocaust" of the European Jews; from his vantage point in Moscow J. Graf may easily note this fact.

Spain has had no more revisionists since Enrique Aynat, her most brilliant, withdrew from the arena.

Greece no longer has any. Italy has only one revisionist author worthy of the name: Carlo Mattogno.

Belgium has hardly any, for Siegfried Verbeke has withdrawn from the fight and other revisionists are stricken by age or illness.

The government of Switzerland, where revisionism had nonetheless experienced a revival in recent years after Mariette Paschoud's abandonment, has employed the most radical means to kill it off.

The Netherlands has never really had any revisionists.

The Scandinavian countries have but a handful and in Stockholm the heroic Ahmed Rami is more and more isolated in the face of the forces of repression; following complaints and actions taken by Jews, several of his website addresses have recently been eliminated from the Internet.

Britain no longer has any revisionists, and certainly not in David Irving who, in recent years, has more or less rallied to Daniel Jonah Goldhagen's theory according to which the Germans have a natural propensity for evil, which would explain their responsibility in the so-called "Hitlerite crimes" (see *Adelaide Institute Online*, December 1996, p. 17). During his lawsuit against Deborah Lipstadt he did not wish to call on revisionists for help, and that cost him dearly: with a rather weak grasp of the subject, he lost his footing; he made manifold concessions; to give yet another pledge of good faith to his adversary, he invoked, as usual, the "Bruns document", a text devoid of the slightest testimonial value; physically robust, D. Irving gave the display of a fragile man.

"And in France?", one may ask. The answer is that in the land of Paul Rassinier, there are now no more than three or four of us involved in the business of research or production. If the father of French revisionism were to return to this world, he would be dismayed at seeing that he has admirers, of course, but barely a handful of followers ready to repeat after him, clearly and without the least ambiguity, that the Nazi gas chambers and genocide of the Jews make up one and the same historical imposture.

Still in France, it may be noted that the vile antirevisionist law, labelled "Fabius-Gayssot", no longer sees a single political personality apt to denounce it: Bruno Mégret has just let it be known that he believes in the "gas chambers" and Jean-Marie Le Pen, for his part, no longer calls for the repeal of a law that he formerly termed "freedom-killing". According to the latest reports, the law is set to be reinforced and J.-M. Le Pen dares not censure this impudent repeat offence against the freedom of thought and of research.

In the Arabo-Moslem world, whatever the Jews may tell us, revisionism has not found a lasting resonance and I am still waiting for a single Palestinian demonstrator to be allowed by his fellows to wave, instead of the inept placard with "Sharon = Hitler", a banner reading: "The 'Holocaust' of the Jews is a Hoax!" or: "Gas Chambers = Bogus!"

Australia's lone real revisionist is Fredrick Töben.

New Zealand is persecuting, as if he were still active, a half-Jewish semi-revisionist who has long since done penance.

South America has no more active revisionists to speak of. Central America has never had any.

The United States remains the only country in the world where revisionism meets with some success, but not without many setbacks as well.

In Canada, the foremost revisionist activist, my very dear friend Ernst Zündel, is in a high-security prison,

held in conditions worthy of Guantanamo Bay. In Japan, virulent Judeo-American interventions have cut short revisionist endeavours.

Communist China should hardly be expected to allow revisionism: the regime there fosters the myth of the Chinese as being a sort of "Jew", victim of Japan, a country formerly allied with Germany; it expects Japan in future to pay indemnities to China as Germany pays indemnities to the Jews, that is, by the billions and till the end of time; in harbouring such hopes it is asking for disappointment for, since in the eyes of the international community, only the Jews really suffered during the war and, on that account, only they have the right to bleed a defeated country white or to steal the lands and belongings of others, as they do in Palestine.

I shall perhaps be accused of defeatism. Some will remind me of revisionism's presence on the Internet, asserting that our fiercest adversaries are alarmed at the progress of revisionism there, a fact that, they will tell me, ought normally to give me solace.

On the subject of the Internet, I reply that the merits of this communication technique are undeniable. In future, it is in this quarter that the revisionists, chased out of all other forums, will have found their last refuge, although this area of freedom might well, under pressure of Jewish censorship, shrink away before long.

But it must also be admitted that the Internet, in keeping with the consumerist society, is something of a lure to ensnarement. It tends to give the illusion of activity both to those who manage websites and to those who visit them. It snows one under, it lulls. It keeps one glued to the screen. It numbs. Or else it incites to chatter. Too much daydreaming is done whilst gazing into the electronic aquarium. People give themselves the illusion of doing a lot for the cause but, ensconced at the desk, they are above all enjoying comfort.

They find refuge behind the screen or they drown in it.

They no longer take the risk of going before the prison gates or into the courtroom to support a revisionist in trouble.

They no longer distribute fliers or put up posters.

They no longer venture out where — not without physical risk, it is true — more could be learnt about the adversary, in the flesh: that is, at the congresses, conferences and demonstrations held against "Holocaust denial". They open their wallets for revisionists in need all the less as, on the Internet, they have made the effort of asking others to open theirs.

Thousands of e-mails carry the call for a general mobilisation outside a revisionist's jail, but the number of demonstrators in favour of E. Zündel near Toronto amounts, the first time, to a total of twelve (organisers included), and the second, to fifteen.

As to our adversaries' mad imaginings of the revisionist "beast" which, they claim, is steadily rising up and spreading its tentacles all the way to the primary schools and, in particular, to the younger generation of Moslem background, I reply that one must not be taken in by the show. The Jews have always been adept at crying wolf or at warning against monsters. As a habit, they lie about the numbers, the wealth and the power of those whom they hate and would like to see dead or in prison.

For them, the revisionists are the most unpleasant breed of being, and consequently, in more or less good faith, the Jews claim to detect the presence of the revisionist spectre in the slightest verbal divergence, the slightest noise, the slightest encounter.

In December 2003 two Jews, Alex Grobman and Rafael Medoff, published the results of their inquiry into what they call "Holocaust denial in the world"; in appearance, they have taken in a rich harvest; in reality, an attentive reader will become aware that the two authors have included the least hint and the least sprig of information on the subject: using anything that might come to hand, they have presented a picture of current revisionist activity worldwide that is largely devoid of substance and fact ("Holocaust Denial: A Global Survey 2003" at www.wymaninstitute.org).

In this respect the example of Lyon is eloquent. That city, with Paris, is the only one in France where revisionism has ever shone with any lustre (Nantes got talked about only with regard to the Roques affair which erupted in 1986). A perusal of the Lyon press in early 2004 might lead one to believe that France's second city was currently in full revisionist commotion.

The local media constantly bring up the supposed indulgence shown by the Universities Lyon-II and Lyon-III (especially the latter) to their "Holocaust-denying" ("négationniste") professors. But a close look will reveal that the number of these professors amounts exactly to nought. In reality the anti-Holocaust-deniers, taken with a near-volcanic fever, and having, for some time now, no longer had any Holocaust-denier to sink their teeth into, are calling one another deniers and tearing themselves apart.

The spectacle is, at bottom, quite informative: it demonstrates the extent to which, with the help of the media, monstrosities can be fabricated from nothing, not even an inception of existence.

Observe how today in Lyon revisionist bogymen are created and you will see how it was possible to forge the myth of the magical Nazi gas chambers, universally present in the mind and strictly absent from concrete reality.

In Lyon academics, journalists, politicians, in the face of repeated bursts of anger on the part of the activist Alain Jakubowicz, himself a lawyer, tremble at the thought of appearing suspect in the eyes of certain associations, Jewish or non-Jewish. Perpetually on the hunt and ever in a rage, this individual cries out incessantly against the scandal of Holocaust-denial and describes the state of things as if the city, former "capital of the Resistance" (which it never was), had suddenly become the "capital of revisionism" (which it assuredly is not).

And a whole array of imitators lend their voices to a choir of upholders of the law. In this choir one or two rightwing professors sing especially well: in the past, upon finding them-

selves being called "revisionists", they protested vehemently, brought lawsuits, won them, gloried in the success and now would just barely stop short of proclaiming themselves to be former soldiers in the anti-Holocaust-denial struggle.

In the entire Lyon region one may detect the presence of a sole revisionist, Jean Plantin. He by no means works at the University and he leads a particularly reserved existence. His main crime is to have earned, in the early 1990s, degrees in contemporary history which, following a public campaign, were taken away a decade later but which, nonetheless, had to be restored at the end of a legal battle finally won in January of this year.

It remains, however, that J. Plantin has been convicted for the publication of revisionist writings (a press offence!) and sentenced to six months' imprisonment without remission, a sentence that he will have to serve if, one day not very far off, the Cour de Cassation in Paris denies his final appeal.

When he had to go to court for his last hearing, we tried to find some young people in Lyon who might serve as escort. In a city of 1.2 million, we got hold of only one volunteer who, without giving any warning, pulled out at the last minute, on the very day of the hearing. His place had to be taken by a sixty-year-old. Who could fail to see here yet more proof, material and flagrant, that revisionism is in tatters? I shall refrain from relating other examples, just as disheartening.

I do not claim that the revisionism of the "Holocaust" is dead; it will never die. But its present state is worrying. The disaster appeared before me in its full extent in June 2002, during the last conference of the Institute for Historical Review (IHR) in Los Angeles.

Nine months previously, the Americans had had the traumatic experience of September 11th, 2001. At one blow, it seemed that the whole world had entered both the third millennium and a third world war. Simultaneously, as in a gigantic tracking out, the Second World War gave the impression of having impression of having abruptly vanished from the horizon. Historical revisionism, whose principal object was precisely that war which had then become so remote, seemed in its turn to be stepping aside, at least in part. A few months later, the IHR entered the final phase of a crisis which, one must admit, had long been endangering its existence.

Other revisionists have picked up the fallen torch. To all of them, without distinction, I wish success. They will have my support. Whether they are called, for example, Germar Rudolf, Walter Mueller, Horst Mahler or Heinz Koppe, they will find me at their side. But on the one condition that they fight for a revisionism like Paul Rassinier's, that is, forthright and whole.

The various forms of degenerate revisionism or of compromise do not interest me. I recognize that some of those among us practice a revisionism inspired by caution, tactic, strategy or by what they call the sense of responsibilities; but, for me, all that is only a kind of salon revisionism, pursued in comfort or in fear.

Some other revisionists care too much about what the Jews may think of them; should they in passing come across a Jew claiming to be familiar with the revisionists and who goes so far as to offer them his services, they nearly swoon: "O behold the wondrous Jew! The precious intelligence! The boundless courage! Whatever we do, let's not irritate this oh so exceptional Jew and, if he says he finds it futile to look into the reality or the non-reality of the gas chambers or the genocide, above all we mustn't contradict him but rather emulate his reserve!"

Still other revisionists (?), finally, set their heart on relatively inoffensive points of the history of the Second World War and its wake and imagine that they can write about individuals (Churchill, Pétain, Pius XII,...) or events (terrorism, the war waged against civilians, the deportations throughout the world, the trials organized by the victors...) without approaching the basic question of the reality or the non-reality of the "Holocaust". To these semi-revisionists I shall no longer be offering my participation.

There remains one last category of revisionists, those who find consolation in noting that previously little-discussed topics are now the subject of widely selling books; this is the case, for instance, for the positively atrocious history of the Anglo-American aerial bombardments in Europe and Japan; it is also the case for the abominable acts committed by the Allies during the segment of history that they have named "the liberation of nations" and that was nothing other than brutal occupation, enormous looting, immense deportations, a concatenation of massacres and a purge that goes on to this day, nearly sixty years after the end of the war.

But this type of literature, interesting though it may be, does not undermine the Great Taboo of the "Holocaust". On the contrary, it has thus far only performed the role of a firebreak for the taboo and, moreover, does not expose its practitioners to the risk of finding themselves in a high-security prison. Here again, let us not talk fiction to each another; we must not be put off the scent, and must avoid alibis.

"Adolf Hitler's weapons of mass destruction (the alleged homicidal gas chambers and gas vans) cannot have existed any more than Saddam Hussein's weapons of mass destruction, for both are the stuff of one and the same fabrication initiated in 1944 by a Jewish front group (the War Refugee Board) and recycled in 2002 by another Jewish front group (the Office of Special Plans): same lie, same liars".

There you have the firm and plain stand, brought into line with the present circumstances, that I think a Paul Rassinier of today would adopt. As long as Germar Rudolf, Walter Mueller, Horst Mahler, Heinz Koppe and other revisionists clearly choose this attitude and stay the course, I shall be at their side.

The current calling into question of Saddam Hussein's alleged weapons of mass destruction gives them the unhoped-for occasion to renew the denunciation of the alleged *Destruction*

of the European Jews (title of Raul Hilberg's mendacious magnum opus).

Those true revisionists have a right to their own political or religious convictions just as I have a right to be apolitical and an atheist. They are free to choose their means of leading the struggle just as I have chosen mine. I ask no one to follow my example. I preach no doctrine and do not see myself as the custodian of any orthodoxy.

On the other hand, what I expect of them is that, without compromise and without misrepresentation, they serve the cause of historical revisionism with the same clarity and courage as Paul Rassinier. On that condition, I shall continue with them the combat to which I have already devoted at least thirty years of my existence. I am not a defeatist for, on the contrary, I prescribe an attack vigorously centred, or re-centred, on the Mother of all lies of our time: the imposture of the "Holocaust" or "Shoah".

Jean-Paul Sartre debased himself in lying about Communism: it seems he did so because he did not want to leave "Billancourt" (that is, the French working class) bereft of hope. Personally, I am not anxious to know whether what I write encourages or discourages my reader. What interests me is being and staying as exact as possible.

Such is the taste or the desire for historical exactitude: it persists even in the final hours of life, even whilst one is hoping for tranquillity that one has never known and even when all seems to say that it would be more reasonable to abandon a one-sided fight.

End

Well, a "somber" appraisal indeed. No matter how significant the work that has already been accomplished, the taboo against Holocaust revisionism is stronger than ever. And the taboo is being institutionalized with increased vigor.

Beginning in the mid-1980s, throughout the 1990s, and into the 2,000-2001 academic year, I had one success after another taking revisionism to the public. First on radio and television, then on campus and on the World Wide Web. I completed hundreds of interviews with radio, TV, and print journalists. I ran full page and quarter-page essay advertisements in student newspapers at university and college campuses all across America. By the end of the 1990s CODOHWeb was receiving 850,000-900,000 hits every thirty days.

At the same time, throughout the rest of the Western world, one nation after another was enacting legislation criminalizing Holocaust revisionism. In France, Germany, Austria, Switzerland, Israel, and Spain revisionism was specifically "outlawed," while revisionists in the Netherlands, Sweden, Poland, Denmark, Australia, and Canada were prosecuted under laws of "incitement," "hate," and other legal language that was purposely so slippery that it was difficult, if not impossible, to present a defense.

Canada was the most egregious example of these last, where Ernst Zundel was prosecuted and/or harassed by the State for thought crimes throughout the '80s and '90s, until last year when he ended up in an isolation cell in a Canadian prison, where he remains as of this writing.

During all those years I was creating so much publicity for revisionism in America, so successfully, that I did not take seriously what was happening elsewhere. I recall the 2002 IHR Conference that Faurisson speaks of. I remember the two of us standing at the railing of an interior balcony, overlooking the large lobby below, as he talked about his concerns that revisionism was being overwhelmed in Europe by politically driven prosecutions.

I couldn't disagree with any of the specifics that he mentioned, but at the same time I wasn't concerned for revisionism itself the way he appeared to be concerned. I had gained entry into campus newspapers, the off-campus print press, and radio all over America year after year for some fifteen years. I had a magnificent Web site on the Internet—CODOHWeb. Other revisionists in Europe and America had migrated to the Web as well. Revisionism in America was doing just fine. Revisionism on the Web was growing stronger every month.

And now I was going to finish *Break His Bones*, publish it, and take it to media and the campus. I felt certain I could do this. I would promote *Bones* into a best-seller and take revisionism back to the campus and to mainstream media, and within the next year revisionism in America and on the Internet would get a unique shot in the arm.

I was so confident of what I would be able to do that I opted out of the Campus Project as I had run if for the previous nine years, and gave up the funding that I had for that project. Some time before, the two men who had run CODOHWeb for me had left the project for family and business reasons. They had carried 95 percent of the entire project. I bade them a fond farewell. I was going to finish my book and make it a best-seller and find myself back on top of my game again with something fresh and interesting, something that would speak to ordinary people everywhere. I really had no doubts.

I overlooked two matters that were staring me in the face. One was that the Institute for Historical Review, which had been the solid center for revisionism in America, and internationally as well, but which had

been increasingly ineffective over the past few years, was about to enter into a precipitous decline. The other matter that I did not take seriously, even as Faurisson was explaining it to me, was that the move of the European governments against revisionists and revisionism was suppressing, choking off, new revisionist research. There are only so many men and women in any field who are willing to give up everything, including family and career, and risk prison, to investigate an historical question when it is not integrated into a specific political or religious movement.

Faurisson, living in what, with respect to revisionism, is a police state, took "Europe" more seriously than I was taking it. He was looking at the "big" picture with a sophisticated eye, while I was looking at it as something of a rustic, a man from the "colonies" as it were. In short, while I was aware of what was going on everywhere, I didn't really understand the significance of what was going on everywhere.

Today it is very sobering to look back over the last couple years. In Europe, the criminalization of revisionism continues to grow. In America the effectiveness of the IHR continues its decline. As for myself, while I did finish *Bones*, and while I did publish it, I have found that doors that were once open to me on campus, and on radio, are closed. The "environment" for revisionism has changed.

I don't know how much the attacks on New York City and Washington affected the environment for revisionism, but about that time something was either was already changing or began to change then. We were all distracted by the attack on Afghanistan, the ongoing intifada against Israel, the war in Iraq, and the "terror" attacks around the world where, in almost every instance (I cannot think of one exception) ordinary citizens were killed because of policies instituted and enforced by their rulers.

Nevertheless, I have to face up to the fact that I was innocently confident in my abilities to break through onto the campus and into media with *Break His Bones*. It was either an innocent confidence, or a spell of egomania, where I thought I would be able to do what I had done so many times before because—I had done it so many times before.

Things change.

I won't go over the whole laundry list here of the errors of judgment I have made, the lack of foresight, the poor planning and so on and so forth. That has come, and gone, and here we are now.

April is upon us. I have speaking dates booked at three universities during April. And then there is the Sacramento conference being organized by Walter Mueller. The university dates are not where I expected them to be, but you will be pleased. In April, finally, I will find out a good deal about what I am going to be able to do on campus, and something of what I will be able to do on radio and with the off-campus press.

I will have been criticized by some of the best and the brightest. They will tell me, very forthrightly, by their reactions to what I have to say, whether they want to hear it or not. I will find out in April how I can best move about, what the hidden expenses are that I have not predicted, how best to work with volunteers on the ground.

This will be my first opportunity in many months to help kick-start a buzz about *Bones*, which I failed at last year. Again—promoting *Bones* is promoting revisionism because there is no light between the two. If—do I dare say "when"—I pull this one off, I could be on the road to making *Bones* the best-seller that I believe it can be.

April—what will it be? A new beginning, at last, or "the cruelest month" of all? I don't know. But I look forward to it with curiosity and enthusiasm.

Ernst Zundel writes from his Canadian prison cell

Dear Bradley:

Somebody sent me Smith's Report #103, Febr. 2004, from which I see you are still with us and that David Cole has rejoined the world. I was always sure that he would! I would have bet money on it, and I predicted it to Ingrid many times over the last few years! Give him my regards, please! Tell him that if anyone can understand the pain of his journey, Ernst can, and always did from day one!

Some of my close advisors and friends thought I was besotted by that young man David Cole—I was not! I recognized from day one, not only a keen, discerning intelligence, but also insights far deeper than one would expect from a young man like he was then!

Since I was victimized by the same circles, even the same individuals, I knew from first hand experience what David was enduring. He had told me about his family situation, health considerations, living circumstances, etc. That's why I was not surprised by what he said, did, and wrote! But I knew he would overcome all these obstacles and would be back, unbowed, and uncovered—more than we can say for men twice his age and twice his size!

About revisionism—many in our circle lament the doldrums about where "gas-chamber revisionism" seems to be in the Western World. So what? WWII revisionism is making strides—even the Korean and Vietnam wars are being examined by BIG wheels and actors like McNamara. War crimes by the U.S. are courageously exposed by mainstream media like "The Blade." It's only a matter of time—and the Holocaust will get its share of attention.

Informed people the world over know that it's a money making racket, a hoax and an industry for con men and crooks. The rest of the goyim—let them die in ignorance. To some, ignorance is bliss. What would they do with the truth if they knew it? Noth-

ing! All the best! To you and David both.

Ernst Zuendel.

####

This letter was written in pencil, on both sides of a small piece of lined paper from a cheap tablet. The writing fills up the entire page on both sides. There is no white space on either side of the text, nor on the top or bottom. It's as if every fraction of an inch of space is valuable to the author. Not one additional word could be written anywhere. At the same time, there are no corrections in the text, no words erased, no word crossed out and replaced. He set it down and mailed it out.

You can write Ernst at

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Ernst Zundel is rather more sanguine about the progress and prospects for revisionism than Robert Faurisson is. I more or less agree with the drift of how Ernst feels. That is pretty much the way I have felt for some time now—particularly since 9/11.

Yet the revisionist situation as outlined in Faurisson's Sombre Appraisal is devastating. When I first read it I was drawn back to the night 25 years ago when, alone in my apartment in Hollywood, I read the first revisionist text I had ever seen—Faurisson's "The Rumor of Auschwitz: The problem of the Gas Chambers." It was a deeply dramatic, almost traumatic, experience.

When I read Faurisson's *Sombre Appraisal*, I felt something of what I had felt that long-ago night in Hollywood. This time I was not excited by what I read. The drama of the exposition played itself out with an inexorable darkness. There was no sense of the traumatic, or danger. I'm beyond trauma and the rest of that stuff. This time it was as if I were seeing fate itself. For a moment I saw an image of myself on top of a plateau, walking on a dirt road that went straight through a dark, lifeless landscape. There were no turns, no crossroads, no light, no promise of either reward or failure. Only the road itself, and my understanding, somehow incomplete, that it is my fate to follow it.

When I have the chance to visit with Ted O'Keefe, sooner or later we get around to the ever-present matter of how revisionism is faring, what new research is being done, what issues are there to be addressed from the unique perspective of revisionism. There is always the sense that things are not going all that well, particularly
since the decline of the influence of the IHR. The picture is very different from the 1980s and '90s, when it looked like revisionism was going to be everywhere (but was already faltering in Europe due to increasing State censorship).

Here is how O'Keefe responded:

Revisionism and Holocaust revisionism have been in the doldrums lately, but the situation is far from hopeless. I'm surprised that revisionists in the tradition of Barnes, Beard, Martin, et al. haven't more effectively linked the propaganda, lies, abuses, and miscalculations of the current War against Terror (and Evil) to their precedents in WWs I and II.

Publicists from all sides are effectively skewering the missing WMDs etc., but nearly all write as if this is the first time such things have ever happened (with such anodyne exceptions as the Tonkin Gulf incident, etc.).

Re Holocaust revisionism, we've got the other side on the run on the central question of homicidal gassings. Now is not the time to stop, but rather to continue research (see, e.g., Mattogno and Graf, and Renk's recent article on the holes in the roof of Birkenau Krema II), and to better organize and publicize existing research.

Our researchers need, too, to intensify work on the question of Eastern front shootings with the same akribeia [precision, exactitude] *that has carried us so far forward with the gas chambers.*

Finally, over the last ten years there's been a big drop-off in the quality and quantity of revisionist organizations effectively publishing and publicizing their work to their supporters.

Not merely new books and videos, but effective, upbeat ads, fundraisers, and newsletters that appeal to the heart, as well as to the head, are imperative if steady support is to be maintained by "rank and file" revisionists, and if new recruits are to replace those that have dropped out or passed on.

All doable, but hard work (did we ever think winning would be easy?).

O'Keefe's first paragraph relates directly to one of Faurisson's most dramatic and daring assertions in his Sombre Appraisal.

"Adolf Hitler's weapons of mass destruction (the alleged homicidal gas chambers and gas vans) cannot have existed any more than Saddam Hussein's weapons of mass destruction, for both are the stuff of one and the same fabrication initiated in 1944 by a Jewish front group (the War Refugee Board) and recycled in 2002 by another Jewish front group (the Office of Special Plans): same lie, same liars".

While I would not phrase it exactly that way—I would not say "cannot"—the thrust of the assertion is audacious, and very suggestive, and probably goes to the heart of much of the strife that the U.S. Government has saddled Americans with over the last half century and more.

Anyhow, I think we all understand that a great deal of revisionist work remains to be done to get revisionism into public consciousness—that in fact "revisionism," and the need for it, never ends.

This brings me to another matter brought up by Faurisson in his Sombre Appraisal

Faurisson wrote:

On the subject of the Internet, I reply that the merits of this communication technique are undeniable [....]

But it must also be admitted that the Internet, in keeping with the consumerist society, is something of a lure to ensnarement [....]People give themselves the illusion of doing a lot for the cause but, ensconced at the desk, they are above all enjoying comfort.

[....]They no longer take the risk of going before the prison gates or into the courtroom to support a revisionist in trouble.

They no longer distribute fliers or put up posters.

They no longer venture out where—not without physical risk, it is true—more could be learnt about the adversary, in the flesh: that is, at the congresses, conferences and demonstrations held against "Holocaust denial" [....]

I agree that there is every reason to continue to employ the Internet and the World Wide Web to promote revisionist arguments. I will continue to do so to the best of my ability—my financial and organizational abilities.

But it's time for me to go out before live audiences, to distribute important outreach literature on campus, or flyers and posters as Robert has it. To speak to students and professors and journalists "in the flesh," again.

We have developed what I believe is the most promising outreach document ever used by revisionists. It's headlined **The Campaign to Decriminalize Holocaust History.** I wrote about it in SR103. It's a 20-page document addressing: Free Speech, The Value of Dissident History, and Open Debate. There is a Foreward, a Conclusion, and two full pages of references.

In the last ten days you should have received a "mock up" of the full 20 page document. This is the document that I will pass out on campus before I speak, and after I speak. I will get it into the hands of media before the talk, after the talk, and every time and every place where I think it will help get us a good story.

If you have not received your copy of this outreach document, drop me a line or ring me up.

VOLUNTEERS

Last month I made an appeal for volunteers to help with the work. I received many replies. Some of you volunteered to do specific tasks, others volunteered to do whatever was needed and would wait for my call or communication.

Please Note: I have not yet replied to some of you, particularly those who volunteered via USPS letter. You are not forgotten. I will get back to everyone. I do need your help.

The primary work over the next six weeks is, first: to raise the money to print at least 10,000 copies of the 8 ½ x 11, 20-page outreach document that you should have to hand. This has to happen AS SOON AS POSSIBLE. Or, IMMEDIATELY!

The cover of the document will be printed on 30lb bright white with a red border on the outside of the front and back covers. The inside will be on newsprint, following the format of the original issues of *The Revisionist* that created so much press for us when I paid to have them inserted into student newspapers around the country. I am using newsprint because it is the most cost-effective medium for print available.

I should add that the formatting of the document that you have received has been tweaked substantially and it is even better looking that what you have to hand.

The second part of the work that I can mention here is that I must have the resources to travel around the country during April. I must have a significant input of funds to pay for renting a car (my '93 Hyundai just won't make it). This is the time to go the extra mile financially. Some of you have contributed only recently, but if you can see your way through to putting some more funds into the pot, this is the time when it is most likely to do the greatest good.

Please take a chance with me at this time. I will be at three universities in April, and perhaps four (the fourth is not yet confirmed). This is not a project that begins and ends during the month of April. It is an effort that will lay down the parameters of the project over the next two years. Maybe longer. A lot is riding what I accomplish now. A whole lot. How much I get done is riding significantly on how much support I receive at this critical time. The time is come, as they say.

If you can't do any more, you just can't. If you can, however, I think you understand—it has to be you. There is no one else.

Bradley

Smith's Report

is published by
Bradley R. Smith

For your contribution of $39 you will recive SR for one year---~~11~~ issues

In Canada andMexico--$45
Overseas--$49

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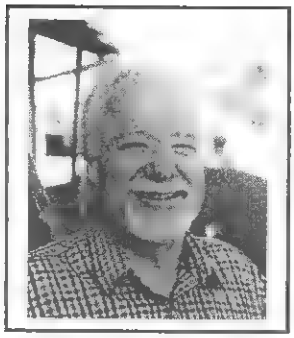
SMITH'S REPORT

On the holocaust Controversy

Number 105 www.breakhisbones.com May 2004



Supporting "The Campaign to Decriminalize Holocaust History"

Smith speaks at San Jose State, Berkeley, & Cal-State Chico

"Smith is not dangerous, but his message is."

April 2004 was a remarkable month. It was difficult, costly, and frustrating. It was an invaluable four weeks. I relearned lessons I had known but forgotten, familiarized myself with current sensibilities on campus through first-hand experience, and was taught many unexpected "truths" by listening to questions and criticism from students and academics alike. T.S. Elliot's line about April being the "cruelest" month did not hold for me. It was a wonderful month.

SAN JOSE STATE

My key contact in the San Jose area was Heinz Bartesh. Heinz passed me on to David Winterstein, who lives there. David is the nephew of William E. Winterstein, Sr., author of *Gestapo USA* [you can find it in Germar Rudolf's book list]. When I drove into San Jose Saturday morning, 3 April, I found the university—it's right downtown—and called David. He told me that I should meet with Jim Martin in the parking lot of their church. Martin was at choir practice but that would be over shortly. As it turned out, the church was one block from where I was parked. I could see it from where I was standing, leaning against the hood of my car. I was able to call from there because I was using my cell phone, my first, purchased as a tool for this tour.

Jim Martin (not James J. Martin, author of *The Man Who Invented Genocide*) is a bearded longhair, an old hand in San Jose and at San Jose State, who helped lead the anti-war movement there in the 1970s. He knew most everyone who worked on the campus, including the head of the journalism department.

We took a look at the 60-seat lecture room in the student union where I would speak. Jim has a flair for the theatrical, a fleet of automobiles parked here and there around the city, and suggested that he drive me onto campus to the talk in his white limousine. He would dress as my chauffer and put on a show. I thought it a comic idea, but I wasn't ready for it. I would want to have a few successes under my belt before I could start doing theater and feel comfortable about it.

Martin took me on a walking tour of the San Jose campus, orienting me with respect to how I could get onto campus and off. He took me to the editorial room of the Daily Spartan, where a young lady reporter with short dark hair started

Continued on next page

interviewing me immediately. I was to learn later that I probably said more than I should have said. There was no way for her to understand the significance of the promotion of such matters as "the German monster scam," or the "unique monstrosity" of the Germans.

When David Winterstein arrived I found he is a man of about sixty, coincidentally was married to a Mexican as I am—there are not many of us among revisionists—and is something of a genius with regard to various engineering disciplines. There is so much there in his experience that I never really got to the bottom of it.

David in turn introduced me to Michael K. Ealey, a professional documentary maker. Between them they worked out the kind of professional equipment we would need to photograph the event both inside and out, in a manner that would transfer well to the Internet. When Ealey showed up at the church parking lot and stood up out of his car it was as if this immense Black man would never stop unfolding from his two-door compact. The issue of security had been in the back of my mind. Now I understood why David had joked about my not having to worry about security.

The morning of the 6th I spent in a downtown copy shop on a rented computer working out some issues in the talk. Then it was time. I returned to my motel, Jim Martin picked me up—in his white limo of course—dressed as a chauffeur. David was in the back seat. Okay. Michael Eaton was already on campus waiting for us. When we got there, nothing was going on. It was the first time I had ever arrived at a college speaking date where nothing was going on beforehand.

Up in the lecture room there were less than twenty people. A few students, a couple people with cameras, a reporter for the alternative off-campus paper, The Metro, at least one professor, and a couple outsiders. Others walked in, looked around, and walked out. It turned out that when I had started booking rooms the end of January, I had booked the first day of Passover to speak at San Jose. A couple Jewish kids in the audience wanted to know why I had done that. What significance did it have? I said it was coincidence. It was, but it was a mistake too. The first day of Passover has about the same resonance with me as the first day of Ramadan. Nevertheless—it was a mistake for me to book a room to speak on that day. A practical error, and an unintentional display of lack of respect. I would not have intentionally booked a talk on Easter, or Christmas day.

I started off by saying that I was there to talk about—not the Holocaust, but about the on-going criminalization of revisionist arguments regarding the Holocaust. On why was it necessary for the state to criminalize dissenting opinion about one historical question, and suggest who benefited from it. I was about ten minutes into the talk when a couple guys in the front row began to interrupt me. One was maybe fifty years old and was the main heckler. His grandmother had seen the gas chambers with her own eyes. Why was he interrupting my talk? Interrupting my talk was his expression of his own right to free speech. And so on.

I rather understood by his manner that he was not a professor. I reminded him that this was a talk on intellectual freedom, and the crushing of intellectual freedom, not history. I would not entertain questions about the chemistry of Zyclon B, historical documents relating to the *kremas*, survivor testimony, or any of the rest of it. I would address the issue of why it was, or was not, the right thing to do to make criminals of those who questioned the received wisdom on these matters.

After about twenty minutes of interruptions by this fellow a blond-haired student in the back of the room, who was working on a laptop, told the guy to shut up, that she was there to hear what I had to say. He had paid no attention to me, but when he felt the small audience turning against him, he got up and left with his companion. After that it was smooth sailing. I later heard that the heckler represented the San Francisco chapter of the JDL. I don't know. But he was that kind of guy.

One cornerstone of the talk was my take on the issue of "true belief." I told the story of how I discovered revisionism one afternoon at a Libertarian Party convention that I have told so many times before. That was the day when John Bennett of Australia (who at that time I did not know) handed me a translation of an article first published in Le Monde by Robert Faurisson on "The Rumor of Auschwitz: The Problem of the Gas Chambers." Until that day I had believed everything I had ever heard about the German "gas chambers." Unthinkingly.

Then I held a small poll—one that I thought would be very revealing to those in the audience.

I asked how many of those in the room believed, along with revisionists, that the National Socialist gas-chamber story is an historic lie. As I expected, no one in the room raised a hand. All believed the gas-chamber story is true. I noted that that is what I would have expected them to believe..

Then I asked which of those in the room had read Germar Rudolf on the gas-chamber question. No one raised a hand. Jurgen Graf? No one. Robert Faurisson? No. Arthur Butz? Carlo Mattogno? Samuel Crowell? Serge Thion? Nope. No one in the room had read any revisionist argument questioning the gas chambers. Yet they all truly believed that German National Socialists had used gas chambers to exterminate the Jews of Europe. And they all believed that all revisionist arguments on the gas chamber question are wrong, and ill-willed.

No one in the room showed any sign whatever of understanding the point, or understanding the significance of the point.

I presented the case for how the gas-chamber story had been institutionalized at Nuremberg by the U.S. in association with the U.S.S.R under Josef Stalin. I made a joke. "If you can't believe what Democrats and Republicans say, and you can't believe what communist party factotums serving Josef Stalin say—who *can* you believe? Eh?

I drew the same blank stares.

I wasn't ready to give up. To make the matter about true belief perfectly clear, I confessed to my own. I'm a true believer just as many others are. I truly believe that intellectual freedom is to be preferred over censorship and taboo. That being free to say what you think is more creative, more productive of high culture, and more human, than having to follow the strictures of any State apparatus. I cannot, however, prove that that is true. It is merely an opinion based on my own desires. That is, true belief is one thing, while what actually is may well be something else.

So far as I could tell, no one in the room was interested in such matters, either during the talk, or afterwards during the Q&A.

Slogging straight ahead I covered how the criminalization of Holocaust revisionism in Western Europe is already a fact. How it undercuts revisionist research in a very serious way. That law is already written to criminalize it in the U.S. How the Iraqi WMD fraud morally justified the U.S. war against Iraq, just as the German WMD fraud (the gas-chamber story) morally justified U.S. actions during WWII, and was then used to morally justify the Jewish conquest of Arab land in the Middle East.

With regard to Holocaust studies on campus, I suggested that students cannot take for granted the value of academic programs. That when the chips are down the academic class, as a class (there are always individual exceptions) always goes with the State and against intellectual freedom—just as it did during the Nuremberg and other war-crimes trials. To illustrate my point. I suggested that students consider how academics, as a class, behaved under the Stalinist regime, or under that of Hitler, Mao, or in any of the Arab states today run by self-proclaimed royal families.

And finally I argued that, ignoring for the moment the kind of weapons used, the fundamental charge against the National Socialists is that they intentionally killed civilians. That being so, we would want to ask what the National Socialists did during WWII that Democrats and Republicans did not do. The alliance of Democrats and Republicans intentionally killed of hundreds of thousands of German and Japanese civilians from Nagasaki and Tokyo to Cologne and Hamburg.

The charge of the "unique monstrosity" of the Germans then, once more, was to morally justify the "war crimes" of the Americans and our Allies, and to morally justify the Jewish colonization of Arab land in Palestine. And that is why Holocaust revisionism is so important. It represents the questioning of the "unique" guilt of the Germans on the one hand, and the unique "innocence" of the Americans on the other. (I wonder what those students are thinking today about the "unique innocence" of Americans as they view the photographs showing "good" Americans torturing "evil" Iraqi prisoners).

This is all old stuff for you, but it's my idea that it is good, and that it is time, that college students begin to hear about it. Live.

And then it was time for Q&A.

Here was where I began to get an education about the issues that I will face as I continue to speak on campus. Several students, one professor, and two or three student reporters for the Spartan Daily stayed for the Q&A. The issue of censorship and taboo of revisionism, the suppression of intellectual freedom, free speech, a free press, the concepts of Light, the right to free inquiry—none of it came up in their questions. Not one person there was interested in any such questions.

The first question I was asked by a Daily Spartan reporter was: "Isn't it true that Dr. Mengele experimented on dwarfs?"

Dr. Mengele?

After 60 years of revisionist work, that's what is uppermost in the minds of a student reporter? Dr. Mengele and some dwarfs? I have to say that I was flabbergasted. I was blind-sided, as Donald Rumsfeld might have it.

"Isn't it true that Germans used 'industrial methods' to exterminate the Jews of Europe?"

I paused for a moment, then explained what I had already explained a number of times. I was not there to argue that the Germans did or did not use "industrial methods" to murder civilians, but to argue that those who do want to question such ideas should be free to do so, and not be prosecuted for thought crimes. Or slandered. That all such questions should stand or fall of their own weight.

And then, of course: "How can you say that eyewitnesses are wrong about what the Germans did? They were there. They saw the gas chambers with their own eyes. You weren't there."

And so on and so on.

Not one word, not one question, about the criminalization of Holocaust revisionism in Europe, the taboo in American against questioning it, or the law already written by some of the top legal minds in the country to make revisionism a thought crime in America.

After more than ten years of not speaking on campus, there was not one new question about the Holocaust. Not one old question asked from a new perspective. It was deja vu all over (and over and over) again. It went on for an hour. The young lady with the short black hair, who I had met briefly the day before, grilled me relentlessly. She was certain I was trying to say something (the "Holocaust never happened") that I was not saying, and she was very professional in trying to get it out of me. Not a single thought, not a hint of a thought, for the accused, only for the accuser.

I had failed to make clear the thesis of my talk. I had stated the thesis, I had explained the thesis, and I had recapped the thesis. No matter. I had failed to get the attention of those who were there. Even at the time I realized that I had become a student of the students. I was being taught where they were culturally politically, and the culture of ignorance and self justification that their professors had created for them.

Suddenly I realized that the reporters had looked me up on the Web. They knew all about me—from a certain perspective. This was the first time that I had encountered students face to face who had at their

fingertips access to all the information on me on the Websites of the ADL and other such organizations. They knew the "truth" about my character before they met me, knew what my real aims are, which are not the aims I claim they are. The ADL had told them so.

One of the lady reporters asked if I had read *Mein Kamph*. I said I had poked around in it but had not really read it. She said: "How can you possibly understand what was in Hitler's mind with regard to the Jews if you have not read Mein Kamph?"

It's a reasonable question. But what was in Hitler's mind with regard to the Jews has nothing to do with what I had spoken on. I had spoken on how it is becoming a criminal act—for a revisionist—to *question* what the professors tell us was in Hitler's mind with regard to the Jews. The young lady was a little contemptuous of such an answer. My perspective just didn't make sense to her.

By the time the two lady reporters were finished with me I understood a couple things in a new way. Twenty-five years ago students hardly knew that Holocaust revisionism existed. They were somewhat open to the "open debate" argument of let's hear "both sides." Now students know that revisionism is everywhere, but they remain totally ignorant of all revisionist arguments. They truly believe that all revisionists are committed to lying about the Holocaust and lying about Jews, and that all revisionist arguments are wrong about all matters.

All in all, it was an incredibly informative experience. I have been working with student journalists and university people all through the 1990s until 2001. But it was always one on one. Editors, staff writers, faculty advisors, ad reps, professors, business managers, university chancellors and presidents. Speaking one on one via telephone, or email messages. Sometimes in op-eds, or in replies to op-eds. But here I was now, speaking to a live audience of students and their professors face to face. It was a world that I had not faced in over ten years, and it had become a new world for me.

U CALIFORNIA-BERKELEY

A couple hours after finishing at San Jose State, I drove north to Alameda where Paloma was visiting with Magaly (our two daughters). I stayed the night there. The brain was full of ideas and issues. I slept a little. The same ad that had run in the Spartan Daily on the 6th—the day of my talk—ran on the 6th in the Daily Cal at Berkeley—the day before the Berkeley talk. The ad would be able to cook overnight and we would get a better response from it, a larger audience. The issue of security was in the back of my mind. I would take it as it came.

Winterstein and Jim Martin met Magaly, Paloma and me just outside the campus. Our camera man, Mike Ealey, was already setting up outside the Student Union. Jim had driven his limousine up for the entrance. I begged off. I wanted a few minutes to go over the structure of the talk so I left the others and sat on the edge of a dry fountain on a campus square and went over my notes. I would make it very clear today what I would talk about, and what I would not.

I lost track of time and then had to hurry up to the third-floor lecture room. There was no one around. I found less than a dozen people in a room with 100 seats. Turned out that 7 April was the one-year anniversary of a big antiwar protest in Oakland. All the politically aware kids were in Oakland celebrating. And it was now the second day of Passover so the Jewish students who were not all laid back for their holiday were at the demonstration.

But Heinz Bartesh was there, and Andrew Allen, and Magaly and Paloma. It was the first time that Paloma and Andrew had seen each other since she and I were up there three years ago during the old "troubles." I gave the talk at Berkeley that I had given the day before at San Jose State, making it very clear up front what I would talk about and what I would not talk about. When I finished I asked for questions.

A Jewish student in his mid-twenties volunteered that while he had expected to be angered listening to me, but that I had "resolved" that issue for him early on with how I told the story about how I had been prosecuted in the 1960s for selling Henry Miller's *Tropic of Cancer*, which was banned at that time by the U.S. Government. He said: "I have friends, Jewish friends, who I don't think would feel the way I do."

What bothered him was my position that the allegedly "unique monstrosity" of the Germans—that is, their use of weapons of mass destruction to intentionally kill civilians—is what morally justified the Jewish invasion of Palestine after WWII. Without the story of the gas chambers there is no moral justification for the Jewish colonization of Arab land in Palestine, and no moral justification for the U.S. to fund the project. He asked: "If the Jews had not gone to Israel, where would they have gone?"

"They could have gone home," I said. "They had lived in Europe for eight or nine centuries. They could have just gone home."

I went over to a long-haired fellow who had smiled all through the talk. I found that he was familiar with revisionist arguments. He was familiar with CODOHWeb and other revisionist sites. He said he would get in contact with me. Here I was at Berkeley, one of the centers for radical free speech in America, and I had never had a speaking engagement so poorly attended.

We went out to a local pub where Heinz and Andrew critiqued the talk. Each had valuable things to say. The one remark that struck me most forcibly was Andrew noting that I had not said clearly that Holocaust revisionism is important, and that revisionists are right. "You have to say that, Bradley. That's one of the things that students need to hear. Loud and clear. The minute you open your mouth."

Like the kids say now—duh! I had been so attentive to so many other details of the talk that I had overlooked the obvious. Okay. All the suggestions, all the criticisms—they all add up. You don't create a radical talk on a taboo subject sitting alone in your study. You develop the

talk by talking to real people, listening to their criticisms, and practicing.

I asked Magaly to critique the talk. She said: "The ending was weak. The talk was okay, but the ending was weak."

I had been worried about the ending myself, but hearing her say it removed any doubt I still had. David Winterstein was there with us but let the others talk. He was saving it up. He would have many suggestions for me over the next couple weeks.

Late that afternoon I began the 500-mile drive south to Baja. Many interesting, funny things had happened that, for lack of space, I cannot report on here. I had given two rather unsuccessful talks. It had cost more than I had planned for. I felt incredibly enthusiastic. I had gotten so much valuable criticism that I knew the talk at Cal State Chico would be more effective. I slept over near Bakersfield, and made it back to our house in Baja the early evening of the next day.

I was back in the game. I had not expected, or planned, for big audiences, or such small audiences either. But the talk was there. It was a matter of focus and framing. More focus, better framing. I have a unique perspective, unique information, a unique opportunity. I was telling people that speaking at San Jose and Berkeley, while the events themselves had not been successful, it was as if I had taken part in a two-day, $10,000 seminar on how to speak effectively to students and professors—and how not to. I was literally flushed with enthusiasm.

CAL STATE--CHICO

I was to speak at Cal-State Chico on 22 April, and at the European American Cultural Conference in Sacramento on 24 April. The EACC was being organized by Walter Muller and Fredrick Tobin, with the cooperation of the Institute for Historical Review.

When I had first rented the room at Chico State, I had been charged an extra $135 for an armed security guard, because of the "controversial" nature of what I was going to speak about—the "Decriminalization of Holocaust History."

Understanding that I had to do more to promote the Chico State talk than I had to promote Berkeley and San Jose, I put together a package containing the 20-page Statement of Principle (SOP), along with a cover letter, and Paloma sent it to 65 Chico State student organizations, to the off-campus print press, radio and community TV stations throughout the Sacramento/Chico/Redding area, and to the campus print press. In the package sent to the five top editors at the Chico State Orion, We included a copy of *Break His Bones*.

If each student organization informed only ten people of the upcoming talk, that was 650 students right there. If some of those told two or three of their friends about the talk, that would increase the total to some 2,000. That was aside from the quarter-page advertisement that I was placing in The Orion on 21 April, and the press releases to media and the print press.

I was confident that there would be more interest in the Chico talk than in the previous two.

On 12 April I received a telephone call from the office of the Associated Students at Cal State Chico informing me that the talk had been cancelled and asking where they should return my deposit. I had not cancelled the talk and I wanted to know who had cancelled it in my name. No one knew. Or no one admitted they knew. Someone had hacked the reservations computer and cancelled the talk in a way that it appeared to have been me. It took most of that day via long distance telephone calls and email to straighten that one out. The talk was rescheduled for the same date, 22 April.

Something was happening.

On 14 April I was notified by telephone that there were many complaints protesting the fact that the university would allow someone like me to appear on campus. It appeared that a good percentage of the protests were from Chico-State faculty, and from the administration. I would have to hire a second armed, uniformed security guard for the talk. I would be charged another $135 for the second guard. This four-hour event was beginning to get very pricy. At the same time, it might prove very interesting.

On 15 April I was notified that because of the increasing protests being mounted against the university, it would be necessary that I buy a $1,000,000 liability insurance policy to protect the university against damages that might occur because of my being on campus. That would set me back another $350 to $400. The money issue was becoming very serious.

Chico was part of the tour that I felt was absolutely imperative for me to complete. It started with San Jose State, Berkeley, then two campuses that I won't name because, while they didn't work out for April, they are still in play, then Cal State Chico on 22 April, and ending with the big EACC revisionist conference in Sacramento on 24 and 25 April. .

When the million-dollar liability policy came up, on top of the two armed security guards, I said okay without any reservation. I felt absolutely obligated to those of you who have supported this work for so long, and to whom I owe so much, to follow through. Absolutely obligated to do everything I could to get revisionism back in the public spotlight. I wanted the challenge—literally, the practice—of speaking to a third student audience ASAP! No more delays.

I was given the number of a Farmer's Insurance office in Chico. I called the office, was faxed forms to fill out and sign, faxed them back. I wanted to overnight them a check but Farmer's would not accept a check unless it was for the exact amount. They did not know what the exact amount would be. No, they could not accept a check for $500, for example, and have them send me a refund for overpayment. They had to have the exact amount from their underwriters.

April 16 came and went, and then it was Saturday. Farmer's was closed. Chico State reservations was closed. I spent the weekend doing office work and taking care of family business, and thinking about things. I could not think of one reason to cancel the

Chico affair other than to save about $1,200 up front.

On Monday, 19 April, Farmer's still did not have the cost of the liability policy from its underwriters. I was told not to worry. There was some problem at the underwriters, but it would get straightened out. I spent most of the day on the telephone between Farmers and Chico State reservations. I was beginning to suspect that I was being sandbagged by the two ladies with whom I was spending so much time on the telephone with. The one who ran Chico State room reservations, and the lady who was running Farmers. And who knew each other. That night I packed my bags.

On Tuesday morning, 20 April, I had to be at the San Diego airport at 11am. I could either call the whole thing off (at this moment the brain recalls that lyric from the 1940s—"Let's call the whole thing off"), or I could leave immediately. It was 50/50 that I was being played the fool. Nevertheless, I was going to play this one out to the end, no matter how much it cost, no matter that the venue might be cancelled at the last minute, no matter that I might talk to five kids.

At 8am I threw my bags in the old Hyundai and drove North across the border to San Diego where I left the car in a private airport parking lot. Within minutes a company van took me to Southwest airlines where I confirmed my ticket. An hour later we took off for Sacramento. I don't like flying, but in less than two hours I was in the Sacramento airport waiting for my two bags to spill out of the chute.

I called Budget car rental and got instructions on where to be picked up and transported to their offices. I walked through the beautiful terminal with my bags, reached the designated pickup place, and within minutes a van picked me up and took me to Budget. Ten minutes later I was able to sign off on a beautiful compact.

All this is something of an aside, but I was deeply impressed by the organization, efficiency, helpfulness and general order and direction of how I had been zipped, from a parking lot in San Diego, some 500 miles north to a beautiful rental car in Sacramento—it was a rather stunning experience for someone who has spent the last seven years in Mexico. It reminded me of what it can mean to live in a "First-World" country.

There at the Sacramento airport I had called the Farmer's people and was told that they had not gotten the papers back from their underwriters yet, but not to worry. It was Tuesday afternoon. I was to speak Thursday afternoon at 2pm. Without the policy I could not speak. Now, with the round trip air fare, and the rental car, and the upcoming motel expenses, my expenses were heading toward $1,800 for speaking to—how many?—students at Chico State.

In the early 1990s when I spoke at USC, the room cost $28 and I just drove across town and talked. There were some threats about a shooter being on campus, and some other troubles. At USC I was provided with two armed security guards at no cost. I was given a new, safer room to speak in. Things are different now. The protesters can price you out of the market. Still, I was just not going to let Chico go. I think this may be what is meant when the term "pig-headed" is used.

While I was driving north I received a call via my cell phone (a miracle of modern technology) from Harvey Taylor. Harvey informed me that the European American Cultural Council revisionist conference had been cancelled. The old German venue in Sacramento, where the conference had been promoted, had been pressured by the usual perps into reneging on its contract. This was a disaster for Walter Muller and Fredrick Toben, the principle sponsors of the event. And something of a disaster for all of us.

I had admired Muller's promotional and organization skills in promoting his Conference. He was wide open with everything he did, publicizing the conference all over the state, all over the Internet, even inviting Governor Arnold Schwarzenegger to attend. I thought he was doing a terrific job. Ted O'Keefe wasn't so sure. He was concerned that too much publicity would bring down the hounds of hell onto the event. As it turned out, O'Keefe was right, and I was wrong.

Driving north I stopped at Harvey Taylor's place to pick up one of three boxes of *Break His Bones* that I had shipped for the conference. The Taylors have an old house in a wonderful landscape surrounded by rice paddies. The paddies were under water. It was all very beautiful. Turned out that *Bones* had arrived late, after the conference was cancelled, and all three boxes had been returned.

It was no great thing for me. I understood that I would not sell books on campus. Not at this stage of the game. That my work is to create a story that gets into the press, and that it is the story that will sell *Bones*, just as it is the "story" that will promote revisionism.

When I called Farmer's I was told that they still didn't have the papers, but would have them first thing in the morning. Okay. In the early evening I drove into Chico and rented a motel room. David Winterstein drove over from San Jose to advise and help me in any way he could. It was good to have one man on the ground there.

The next morning, April 21, at 9am, I pulled up to the Chico office of Farmer's Insurance not knowing what to expect. They had the papers. I signed them, they were faxed back to the underwriters, and all was well. I had been working on the Chico State booking since the end of January. Three months. It was finally going to take place. I passed most of the day working on the talk. The opening, the ending, and sections in the middle.

The next morning, 22 April, Harvey Taylor drove up to help with any pre-talk business that had to be taken care of. He and Winterstein distributed some literature and posted a few announcements for the talk. I discovered that the student newspaper, The Orion, had placed my ad for the talk in the sports section, the weakest section in the paper. It didn't look very good, the fonts and layout had been changed, but it was there. It was a more effective ad than I had run at San Jose and Berkeley.

At the Student Union I found a few people gathering outside the room where I was going to talk. Oddly, they all looked older than what I would have expected. In the room itself, with 118 seats, there was no one. It was 1:30pm. I took a walk. When I returned there were more people standing around outside the lecture room. A few people were inside. One appeared to be a student. The others, something else. Harvey was there. Winterstein was there, and we waited. Several more people came in. Four or five of them appeared to be students. The rest were too old. They were either professors, or people from off-campus.

There were more people outside the room than inside. I went out and asked a professorial type if it would be considered bad manners to delay the opening of the talk by fifteen minutes because so few people had showed up. He looked at me rather oddly, then said: "I don't know about that, but I do have something to give you."

And he handed me a flyer. It was a photo-copy of a fax dated 22 April, that very day, from the Anti-Defamation League. The fax number identified it as coming from the ADL's San Francisco office. The text of the message was an op-ed written by Malcolm Gillis, President of Rice University in 1997 condemning Holocaust revisionism. I was not mentioned by name, but Gillis had written it in response to the fallout from a revisionist "advertisement" that I had run in the Rice Thresher.

Three young ladies had appeared at the doorway to the lecture room and were passing out a second leaflet. I thanked them for giving me one. The leaflet was sponsored by an organization that calls itself "Building Bridges," and was headlined:

"Hate Monger Peddles his hate at CSU Chico."

It quoted the ADL saying that, "Since 1983, Bradley R. Smith has effectively functioned as the Holocaust denial movement's chief propagandist and outreach director in the United States." The kids had looked me up on the Internet.

In the leaflet I was surprised to find a reference to a letter written by the ADL to the President of San Jose State, ostensibly before I spoke there.

> *"Smith's organization CODOH, 'Committee for Open Debate on the Holocaust' is consumed with some of the most anti-Semitic ideas currently being expressed,' that the Holocaust is a myth manufactured by Jews (...) Bradley Smith's world is a world of half truth, outright lies and an abuse of language. He is an example of Goebel's dictum, that if you tell a lie often enough it becomes like the truth."*

"Building bridges to whom," I wondered?

There were now a half-dozen students among the people milling around outside the lecture room. All the rest were middle aged guys and gals. I understood then that our mailing to the 65 student organizations had not been delivered. No way. That was a story in itself. And not the first time it had happened. In the Student Union post office, someone had learned what was in the mailing, from one being opened, and trashed all the rest. On principle.

At 2:15 I went out on the mezzanine and told the assembled faculty people and other adults there that the show was about to begin—for those who were interested. Few were. We had less then 30 people in the room. Maybe half a dozen were students. I gave my talk. It had a better ending. There were no problems.

There was one Black professor in attendance, perhaps 40 years old. He sat at the back wall with two friends and smiled through my entire delivery, his head resting lightly toward his left shoulder. He had Rasta braids down over his shoulders.

During Q&A I went around the room asking each individual if they had any questions and when I got to him he smiled rather sweetly and said: "No, Bradley. I don't have any questions." The smile, the tone of his voice, and his use of my first name, suggested to me that he had found the talk rather engaging.

Three middle aged ladies in the center of the room made notes throughout the talk. They laughed and shook their heads "no." The central figure, short and chubby, White lady appeared to be the leader.

During Q&A the chubby lady was insistent on the fact that anyone can say anything they want about the Holocaust in America. She could not grasp the significance of the fact that revisionism is already criminalized in Western Europe, which closes down revisionist research there. She could not grasp the significance of the fact that law has already been written at Hofstra that intends to criminalize Holocaust revisionism in America. And she could not understand why the taboo against revisionism is the U.S. is important.

At the same time, she wanted to talk about how Germans had intentionally slaughtered Jews all over Europe using every means at their disposal. It meant nothing to her, even though I had talked about it, that German National Socialists had done nothing significant during WWII that Democrats and Republicans had not done in the name of the U.S. She was very forceful and persistent in expressing her feelings, but appeared to not understand anything I said, or to not want to. Her mind was a closed fist. Little by little the room emptied. And then it was over.

The story of my tour had developed significantly during the time between my talks at San Jose and Berkeley, which must have caught everyone rather by surprise, and my talk at Chico State.

Direct efforts had been made to cancel the Chico talk, including the illegal hacking into the A.S. Reservations computer to erase my speaking contract. There was an attempt by faculty and others to create enough uncertainty for the administration that I had to withstand one financial demand on top of another, ostensibly to price me out of the market.

There was the deliberate—what?—trashing probably, of our mailing to student organizations at the campus, another illegal and prosecutable offense.

Unlike San Jose State and Berkeley, members of the Chico faculty organized to openly protest my appearance on their campus, actually encouraging students to not enter the lecture room where they would hear a talk on issues of Light and a free press.

This was progress, of a sort. First you get their attention, then you talk to them. Following is an outline of the press stories I have that appeared following the talks. There may be others.

SAN JOSE STATE

The Metro, an off campus paper directed primarily at students, offered (14 April) a reasoned breakdown of the talk. "Smith came to San Jose and Berkeley as a practice run for his upcoming book tour; he's campaigning on the platform that there exists a worldwide conspiracy to derail anyone who attempts to revise Holocaust history. He is not *denying* the Holocaust. He's saying that laws are drafted in several countries to incarcerate anyone who tells a version of the story that contradicts the orthodox version. This, he claims, stomps on free speech."

The Spartan Daily reported (15 April) that it went directly to Jonathan Bernstein, regional director of the Anti-Defamation League in San Francisco, for feedback and direction. Bernstein is quoted liberally, by reporter, Mari Sapina-Kerkhove, assuring her that "there are blueprints, documents and eyewitness accounts" that testify to the reality of the gas chambers." I'll ask the young lady to ask Bernstein where she can view the "blueprints" for gas chambers.

The Spartan interviewed Bart Charlow, executive director of Silicon Valley's National Conference for Community and Justice. He told the Spartan, "there's not a lot you can do with someone [like Smith] that fanatic and wrong."

The Spartan reports that Janet Berg, executive director of the Jewish Community Relations Council for Silicon Valley, believes that "Smith's claims are an insult to the Jewish community (...) I don't think [Smith] is dangerous. But I think his message is dangerous...."

The Jewish Bulletin of Northern California (16-22 April). Headlined "Holocaust Denier's Campus Visit Irks Jews," The report tells us that Jonathan Bernstein of the ADL "chided SJSU for allowing denier Bradley Smith to appear on campus for the third time since 1998...." Bernstein complained that he "doesn't understand why San Jose State U. can't kick its Holocaust denier habit."

"Bernstein was also frustrated that both SJSU's Daily Spartan and U.C. Berkeley's Daily Californian student newspapers accepted Smith's ads plugging his speaking engagements."

Censor and suppress! Censor and suppress! How many who claim to speak for Jews in America are openly devoted to the suppression and censorship of intellectual freedom?

CAL-STATE CHICO

The Orion (28 April) ran two stories on my appearance at Chico, which David Winterstein and I agreed was by far my best presentation.

In the first article, opinion editor Sarah Knowlton reveals that the chubby lady heckler who was very interested in what happened to Jews during WWII, but had no interest whatever in what had happened to Japanese or Germans—or anyone else—is one Carol Edelman.

Edelman is the associate dean of the College of Behavioral and Social Sciences at Chico State U. She told Knowlton that my talk was "a slick way of propagandizing his opinion. By saying 'I'm a nice guy, believe in what I'm saying,' he appeals to the emotions, not the mind."

The other article in The Orion was written by Gitzel Vargas. There we learn that Carol Edelman stood "outside the Student Union (...) with other faculty and staff handing out literature that explained who Smith is. Edelman said 'Smith is a neo-nazi Holocaust denier who has no real evidence for what he says.'"

In The Orion archives I find that Carol Edelman is married to Professor Sam Edelman. Between them they run the Holocaust Studies program at Chico State. I don't know if Sam was in the faculty protest outside my lecture room. In their program curriculum, "revisionism" appears to be restricted to a category of study titled "Anti-Semitism and Hate."

In his Orion article Gitzel Vargas wrote that the President of Chico State U., Paul Zingg, said publicly that Smith is "a crank, a joke, and he lies." No reference to a specific lie I told at Chico or any place else. Only the accusation. Who at Chico is going to follow up on the accusation? No one, I suppose. Faculty and students alike will take it as fact. Their president said so. I'll see if it might be worth it for me to follow up with president Zingg about my being a liar.

And there ends the tale of my April 2004 tour of college campuses—for this issue of SR. This was the beginning, not the end. Next issue I will discuss a different way of booking a campus tour. Meanwhile I will need your continuing support.

Good luck to us all.

Bradley

Smith's Report

is published by
Bradley R. Smith

For your contribution of $39 you will recive SR for one year---11 issues

In Canada andMexico--$45
Overseas--$49

All checks & letters to:

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SMITH'S REPORT

On the Holocaust Controversy

Nº 106 www.OutlawHistory.com July 2004

Supporting "The Campaign to Decriminalize Holocaust History"

HOUSE RESOLUTION 3077
A LETTER FROM ERNST ZUNDEL
SPEAKING ON CAMPUS, AND ON RADIO

The people who early on gained complete, despotic control over Holocaust studies in academia—to be inclusive I will refer to them as "Israeli-firsters"—are now pushing a bill through Congress that will give them a controlling oversight over Middle East studies. This is entirely rational from their point of view. In academia it is those working in Middle East studies who are most likely to be critical of Israel, and of the U.S./Israeli alliance in the Middle East.

The awful problem that the Israeli-firsters face is that Middle East studies programs are staffed to a significant degree by persons from the Middle East, a region where all the countries but one are populated by people who are not Jews. This being so, many Middle East scholars tend to view the problems of the Middle East differently than do Israeli-firsters. Many of these Middle East academics openly charge that Israelis do not treat Palestinians fairly (heh, heh), and even go so far as to argue that it is not morally justifiable for Jews to colonize land that Arabs live on.

This line of thought, being anathema to Israeli-firsters, has encouraged the most accomplished and energetic among them to place a bill before Congress that calls for the creation of an Advisory Board to "review" all government-funded Middle East studies programs.

The relevant legislation is referred to as Title VI of the International Studies in Higher Education Act, or HR 3077. The bill passed the House of Representatives (after a suspension of the rules—no surprise there) by a voice vote in October 2003. It is now with the Senate.

The controversy over 3077 is heated and shows no signs of cooling off, with or without the passage of 3077. It involves not only those who teach in the universities and administer them, but their students as well. And that is where we come in. From my perspective, 3077 can be folded very nicely into The Campaign to Decriminalize Holocaust History.

HR 3077 calls for a board with broad investigative powers "to study, monitor, appraise and evaluate" the activities of area studies centers supported by Title VI. While technically 3077 refers to all area studies, it is aimed directly at Middle East studies. The

Continued on next page

board is charged with ensuring that government funded academic programs "reflect diverse perspectives and represent the full range of views" on international affairs.

"Diverse perspectives," in this context, is Navajo-speak for limiting criticism of Middle East policies informed by the U.S./Israeli alliance. If proper criteria are not met, according to those government employees deciphering it, funding for Middle East studies centers will be cut, or withdrawn completely.

There is an important intellectual freedom issue here, just as there is with regard to Holocaust studies programs. In a very deep way, it is the same issue. The present, enthusiastic effort by Israeli-firsters to gain oversight over Middle East studies is only conceivable because of their stunning success over half a century in winning absolute control over Holocaust studies in academia, beginning with the Nuremberg fiasco. If they had not won that one, it is doubtful that there would even be an Israel today, or the resulting catastrophe that is building between Arabs and Muslims in general on the one hand and the United States of America on the other.

Without an Israel, without a U.S. alliance with a Jewish state fixated on colonizing Arab land, U.S.-Arab relations would look very different than they look now. The Holocaust story would be a minor sidebar to WWII, a story that would not morally justify what it has been used to morally justify by Israelis and Americans alike. And the question of Middle East studies would be empty of the passion we find there now.

The Israeli-firsters who are leading the charge to get Middle East studies under (their) control are led by accomplished and influential Jewish scholars.

Stanley Kurtz is a research fellow at Stanford University's Hoover Institution, and contributing editor at National Review Online.

Martin Kramer, Principal Research Associate, Moshe Dayan Center for Middle Eastern and African Studies, Tel Aviv University; Wexler Fromer Fellow, The Washington Institute for Near East Policy; and past editor of the *Middle East Quarterly.*

And **Daniel Pipes,** director of the Middle East Forum, the *present* editor of the *Middle East Quarterly* (that's how these things work), and a columnist for the *Jerusalem Post.* He received his Ph.D. (1978) from Harvard University where his classmate, Ted O'Keefe, remembers him as a somewhat strange-looking boy who, however, has successfully grown into his face.

Pipes is a powerhouse intellectual. He has served in the Departments of State and Defense. He was director of the Foreign Policy Research Institute, and belongs to the Council on Foreign Relations. On top of all those achievements (which are only a drop in his bucket of achievements) Pipes has been appointed by President Bush, over senatorial and Arab-American objections, to the board of directors of the United States Institute of Peace.

While Pipes favors the passing of 3077, he believes it is inadequate to the task before it, that those who disagree with the Middle East policies of the U.S./Israeli alliance will still be able to speak out against them. If 3077 is passed, these Arab-supporting, Israel-bashing radicals will still argue that Middle East scholars should not sell their professional lives to the U.S. Government. Pipes' program for gaining oversight over Middle East studies is to—*defund the entire enchilada!*

To help get Middle East studies under the supervision of the Israeli-firsters, Pipes founded Campus Watch. The "Mission Statement" of Campus Watch reads:

Campus Watch, a project of the Middle East Forum, reviews and critiques Middle East studies in North America, with an aim to improving them. The project mainly addresses five problems: analytical failures, the mixing of politics with scholarship, intolerance of alternative views, apologetics, and the abuse of power over students. Campus Watch fully respects the freedom of speech of those it debates while insisting on its own freedom to comment on their words and deeds.

This is a pretty good mission statement. If only Mr. Pipes' Mission Statement were to be taken seriously, students in Holocaust studies would be encouraged to address the "analytical failures" of the academy with regard to the intent of the Germans to exterminate the Jews of Europe, or all the Jews in the world, depending on what is being taught in any particular class.

Students would be encouraged to investigate the mixing of "politics with scholarship" where the Holocaust story morally justifies the U.S./Israeli alliance, and to challenge the "intolerance of alternative views" that is the norm when, on a rare occasion, such issues are raised. The art of "apologetics" would be illustrated daily via discussions of Israeli brutality and greed in Palestine, morally justified, again, by the "Holocaust." "The abuse of power over students," a working axiom in campus Holocaust studies, would be challenged openly by students who might find that revisionist scholarship is not wrong about everything.

HR 3077, and Campus Watch, both expressions of the political and cultural drive of Israeli-firsters, are core elements to be included in the Campus Project. Campus Watch "fully respects the freedom of speech of those it debates while insisting on its own freedom to comment on their words and deeds." What more can we ask?

Surely this includes those of us who question received opinion on one historical issue. Arguing for intellectual freedom cannot be, by definition, an "analytical failure." Speaking to students about intellectual freedom is not an act of "intolerance," but an expression of the desire to share responsibility for our culture with those with whom we disagree. To address issues of intellectual freedom is not mixing "politics with scholarship," but a simple statement that those who want to be free typically prefer liberty to despotism, a fundamental ideal of the university itself.

The growing uproar over Middle East studies appears to have grown from the success of "post-

colonial theory," a way of looking at the Middle East that is identified with Edward Said, the late Columbia University professor. Post-colonial theory argues that "it is immoral for a scholar to put his knowledge of foreign languages and cultures at the service of American power." When Stanley Kurtz spoke before the House subcommittee regarding 3077, he said that Middle East centers "rarely balance Mr. Said's work with that of scholars who disagree with him [...] Unless steps are taken to balance university faculties with members who both support and oppose American foreign policy, the very purpose of free speech and academic freedom will have been defeated."

Stanley Fish (U. Illinois, Chicago) writes that "university teaching and research is not about balance. No cancer institute, for example, is required to hire at least a few biologists who believe that smoking is good for your health. In research, it is all right to be partisan for the evidence." We might ask: "Is there one professor anywhere in America, other than Arthur Butz, who is 'partisan for the evidence' that revisionists have produced to question the gas-chamber story?"

Juan Cole (yes—another Cole), who teaches history at U. Michigan, writes that the language of 3077 is "potentially disastrous. The people who argue for the Advisory Board charge 'anti-Americanism' in the classroom. But actually what they mean by that if you pin them down is ambivalence about the Iraq war, or dislike of Israeli colonization of the West Bank, or recognition that the U.S. government has sometimes in the past been in bed with present enemies like al-Qaeda or Saddam. None of these positions is 'anti-American,' and any attempt by a congressionally-appointed body to tell university professors they cannot say these things, or that if they say them they must hire someone else who will say the opposite, is a contravention of the First Amendment of the US Constitution."

Ideally, the issues that HR 3077 and Campus Watch address can be incorporated into my speaking on campus. Still, it is not a matter that is all sunshine and roses. Those scholars who teach in Middle East studies are, by nature and training, relatively level-headed, and thoughtful when faced with radical ideas—the Holocaust question always excepted. But the campus is full of Muslim and Islamist student organizations that are a mixture of the politically radical and religious fundamentalism.

The Muslim Students' Association of the U.S. and Canada (MSA) is probably the best known and the largest such organization. MSA was created in 1963 at the University of Illinois, funded with Saudi money. It now has chapters in some 150 colleges in the U.S. and Canada. Spokesmen for MSA routinely argue against U.S. and Israeli policies in the Middle East, have funded Hamas, encourage divestment from Israel, and promote fundamentalist Islamic dogma. A mixed bag. Not all bad, not all good.

Rhetoric heard at MSA-sponsored events include—at Queensborough Community College (NY): "We are not Americans. We are Muslims. [...] We reject the U.N., reject America, reject all law and order. Don't lobby Congress or protest because we don't recognize Congress. The only relationship you should have with America is to topple it. [...] We can defeat America. [...] Eventually there will be a Muslim in the White House dictating the laws of the Shariah."

If I am contemplating soliciting speaking dates at functions sponsored by MSA, how do I handle this kind of rhetoric and emotionalism?

In 1983 MSA created the Islamic Society of North America (ISNA), intended to be the umbrella of Islamic organizations in the U.S. and Canada. Muzammil Siddiqui, ISNA's president, is reported to have made such statements as: "Muslims do not defend concepts, ideologies and values other than those of Islam."..."If you remain on the side of injustice, the wrath of God will come."..."We must not forget that Allah's rules have to be established in all lands, and all our efforts should lead to that direction."

As he says: "In all lands." Ironically (?), Muzammil Siddiqui was chosen by Mr. Bush's people to represent the Muslim community at the President's National Day of Prayer after 9/11. But then maybe he has since converted. Siddiqui, not Bush.

In short, I have to acknowledge that I am going to have to walk a very careful path in order to speak about House Resolution 3077, and the campaign spearheaded by so many accomplished Jewish fellows to get it passed and gain effective oversight over the Middle East Studies Association.

On the other side are campus Muslim groups who are in a state of public and subjective rage about U.S./Israeli policies in Palestine, Iraq, and the rest of the Middle East. It's a real minefield. I cannot pretend to Arabs that I support the intentional killing of innocents, which is the primary tactic of the Palestinian resistance, and now the Iraqi resistance. I can be against the Iraq war, I can be against Israeli policies in Palestine, but I cannot approve of the intentional killing of the innocent for the deeds of the guilty. It's a simple matter, but one that complicates the order of business.

Still, it's just one more complication. I have to figure it out. My experience in April at San Jose State, and particularly at Cal State Chico, gave me a first-hand sense for what's going to go down on campus. There will be many unexpected turns of events, but very many that will really surprise me.

I have more to say on this matter after the following letter from Ernst Zundel Ernst gives his perspective on my April speaking tour. His letter is full of an energy and enthusiasm that is good to see from a man who has been in a Canadian prison, in solitary confinement, for a year and half now. His letter shines something of a "romantic" light, perhaps, on what I did in April. Yet Ernst is nothing if not a practical man.

A LETTER FROM ERNST ZUNDEL

Dear Bradley:

Thank you for sending me your "post mortem" of your April speaking tour. For me, being locked up in solitary confinement, with no access to radio, television, or much other media like news magazines etc., it was like a voyeuristic experience. I could travel along the highways and byways of California almost like sitting next to you in the car.

I was particularly pleased that Magaly and Paloma take an interest in your endeavors, even to the point of attending and critiquing your talk. Bradley, let me tell you, there are very few fathers, even fewer dissidents and considerably fewer revisionists, who could boast of such family bonds! As a father, I was really touched by that! I was glad for you, because in today's society, in many cases, the bonds of family have withered or are non-existent.

The tour, the talks, your experiences and your observations really were interesting, and important, and should serve as lessons for all revisionist activists, painting a picture of what the real scene is like out there in the great cultural desert America has become. I predicted to Dr. Faurisson, Ingrid and a few others, what would happen to the Sacramento Revisionist Conference—and to you on your tour. Nevertheless, Bradley, reading your May 2004 report and analysis of it, convinces me that your tour was worth the aggravation, the disappointments, and the upsets, as well as the time and all the money it cost.

[...]

I look on your tour from a military analyst's viewpoint for the movement. I have before me the report of a probing incursion into enemy territory, conducted by one aging war horse, with limited intelligence about his enemy's forces, their positioning, the equipment at their disposal, before he set off to reconnoiter that part of the front—San Jose State, Berkeley, Cal State Chico.

I think that pretty well describes your situation. You were not inexperienced in this work, you really were an old soldier, up against new information and communications technology, and an enemy one-half or two-thirds your age or even younger. It was clear before you ever left Mexico, like some Don Quixote setting off to tilt at windmills up in gringo-land, that you would be in for a rough ride. You would likely step into many a mine field laid by your enemies, and you could expect to draw lots of fire from every direction, much of it from unexpected sources—"insurance underwriters," "computer hackers," office workers who book the lecture rooms, even reporters who should cover events, not create or sabotage them. So I consider what you did to be the first "live fire" exercise and reconnaissance patrol of Revisionism in a decade—in California.

Some will say it was, or may have been, a foolish thing for you to do, given the odds, the forces, the money, the networking and the agendas against you—some would even consider it suicidal on your part. Knowing you for two decades, I consider it simply vintage Bradley Smith in nature and character. You did it your way!

There is an open-eyed, broad-minded, disarming naiveté about you, coupled with a laid back charm, that suggests only you could have done this! You sallied forth on a shoestring, ill-equipped and under funded, notwithstanding that marvel of modern technology, the cell phone, and you moved into enemy territory till you saw "the whites of their eyes," as the German Wehrmacht soldier used to say after close combat.

You spared yourself no trouble, you did not fold and retreat when common sense would have justified aborting the tour—no, you toughed it out, and you did capture a prize, Bradley, though not those you set out to capture, like book sales, and enlightened students. Instead, you came back with valuable insights, gained by the seat of your pants, during actual involvement, not based on theories gained sitting in your den, slurping an ice cold Mexican Corona, but actual hands-on, in-your-face encounters, and what is nice from my point of view—you came back alive to tell it.

You also remained true to form, and were not too embarrassed to report errors, problems, glitches and criticisms leveled at you by friends like Andrew Allen, Ted O'Keefe, and others including your daughter Magaly. I always find that genuinely refreshing about you. You let it all hang out. Errors, glitches, and successes alike. That may not be good for the morale of the "troops on the ground." It may not be what your supporters want to hear, supporters you need so badly to underwrite the trips, to help pay for the travel, the speaking rooms, the insurance, security guards, to say nothing of everyday expenses like eating and places to sleep—but it is very valuable firsthand experience for others to learn from. It isn't easy.

You are no theoretician, you're a hands-on guy. So it is the lessons learned from those three talks, and the Sacramento Conference, and the trip you undertook, much more so than the few attendees you could not convince with your arguments, that are the benefit to Revisionism.

And there is one other huge benefit, which ought to be heeded by all revisionists out there, not only in America, but world wide. Our enemies know, and have known for decades, that we revisionists as individuals are not dangerous to them. That's all hype for public consumption. You were paid a backhanded, revelatory complement when it was said of you that, "Smith is not dangerous, but his message is!" A rare public admission.

So, my post mortem on your own post mortem of your trip is this: they—our opposition—have the networks and people in place to limit our audiences, even cancel our talks, hound us off campuses, and ridicule us. But their very efforts and campaigns to do this create controversy—and have led internet audiences to revisionist websites in vast numbers, attracting the curious, and intellectually naive people, we could have never reached, touched, or piqued their interest, had it not been for the sacrifice of, in this particular case, yourself—our Don Quixote.

In Sacramento, where a revisionist conference with a handful of speakers was put together over a period of days, and was not promoted but merely "announced," a remarkable controversy was raised. According to Marc Lemiere, the webmaster/operator of the Sacramento Conference website, the Internet presentation of the conference talks drew over 500,000 visitors the first ten days. Now, four weeks later, visitors may well have surpassed the one million mark! An astonishing development! So we are like live bait in the trap. Revisionists are the sacrificial lambs on the altar of truth—where we individually offer ourselves to the public, attracting masses of people not to our talks specifically, or to our conferences, but to revisionist websites.

Hallelujah for that!

When you speak on campus you are something like a German Shepherd dog, barking wildly, getting the attention of the docile herd, which can then be nudged in the direction of revisionist websites where there is "fodder" waiting for them. That is how I see it, through the eyes of a peasant boy, grown up now, but one who studied his sheep, and his goats, studied their behavior on the steep mountain slopes of the Black Forest sixty years ago.

So, Bradley, people like you and me, even from solitary confinement where I am now, we have become "shepherds of men," if I may borrow a phrase from the Good Book. It is amazingly simple. It is a formula which will work for us as long as the internet remains relatively free, so that the "sheeple" can access the websites of friend and foe alike. That's where converts are made, let me tell you. That's where the new thinking is made available world-wide, through that little screen in the homes of millions of people, a printer handy and at ready, and via the millions (millions!) of email messages and documents flooding world wide electronic webs.

So my suggestion for all those who read your May 2004 Report, take another look at this event, draw from it the valuable lessons that are there, and then do something about it. I suggest they follow your lead, try to avoid some of the pitfalls, but do something by convincing their own folks, on campus or off, and it will be like setting up a dozen, or a hundred, forest fires. Set up so many meetings, and talks, that the ADL and Wiesenthaler firefighters become spread so thin, so worn out, that they begin to arrive late—too late to quench the flames. This fire cannot be muffled at the source. Revisionism has burned a hole deep into contemporary history where it is red hot and smoking. We are fighting a guerrilla war of words and concepts.

The major revisionist websites should always be listed on all announcements of talks and meetings, on whatever, and those who do so will become "shepherds of men," and of women too, of course. Because that's where the great revisionist audience awaits us, on the World Wide Web, to be liberated from the oppression and despotism of those who manage and market our history, and our lives, for their benefit.

That's it for now, Bradley. My pencil is worn down to the bare wood. Do me a favor. If you publish any part of this letter, check my spelling. I have no dictionary here, or any other reference books. Don't let me embarrass myself. Give my regards to Paloma, Magaly, your wife, and to David Cole. Please!

Onward, upward, and forward!

Ernst Z.

Ernst makes two primary points in the above letter.
I agree with both.

One: It's important to get out into the public, mix it up, show a human face, act like a human being.

Two: It is not the size of the audience at the beginning that is important, but how much of a story we are able to create and, through the story (media), how many people we are able to take to revisionist sites on the Internet and the World Wide Web—because that's where the information is. In the 1990s, when I was running revisionist ads in campus newspapers, I would not give my PO Box address in the ad. I would give the Web page address for CODOH. In a matter of six years (1995-2001) we built the traffic on CODOHWeb from 3,000 to 950,000 hits per month

This year, when I did my April tour on the three campuses, I created only the very beginning of a story. There was some local press for the San Jose State talk, nothing from Berkeley, but the story began to come together at the third talk at Cal State Chico.

When I found myself confronted by a protest demonstration of professors, rather than Jewish or left-wing radical students, I knew "they" had sat up and taken notice.

When I discovered that it was one of the directors of the campus Holocaust studies program who found it necessary to heckle me during my presentation, I understood that "they" felt it necessary to stop the story right there, before it got "out of hand."

When I found that the president of the university went so far as to tell his campus newspaper that I am a "liar," without referencing any lie/s, I understood that the administration, as well as key parts of the faculty, were aware of what would happen if the story continued to develop.

When I found professors distributing literature originating with the Anti-Defamation League and other Northern California Jewish groups, I understood that the story had already gone beyond the campus at Cal State Chico, and that those who represent the Holocaust Industry had already tuned their attention to what I am doing.

They were not worried about my speaking to a couple dozen students, professors, or whomever. They were worried about what some of those students would find on the Internet, via revisionist email newsletters, revisionist activist sites, and the great revisionist archives on the World Wide Web. They were worried about how many students would be at the next talk, and how many of those would search the Internet for revisionist information. "Nip him in the bud," was what they were thinking.

So San Jose State, Berkeley, and Cal State Chico made up my first foray, as Ernst writes above, into the positions of those who see themselves, who pride themselves, as opponents of the ideals of free expression and free inquiry—for some. Not for all, but for some. For people like us.

The opportunities on campus remain today what they were in the 1990s. The American university campus holds the greatest reservoir of potential revisionist activists anywhere in the world. I did a lot of successful work on campus throughout the 1990s and the 2000-2001 academic year. It was a tremendous accomplishment, but I didn't do it alone. At the end of the day, I was responsible for everything, but with regard to CODOHWeb, nearly all the work was done by others. The editorial work, the technical administration, most of the writing.

At the same time I was managing the Campus Project. We were placing Holocaust revisionist essay advertisements in campus newspapers all over the country—even a few in Canada. In the 1990s the Campus Project and CODOHWeb were the two most successful revisionist outreach projects being carried out in America, and perhaps the world. Seems rather odd to say so now.

I have reported here before that during the 2000-2001 academic year we ran one essay-advertisement in 73 student newspapers across the country. This ad was titled "Proof of 'gas chambers'?" The ad showed the original photo, published in *The Auschwitz Album* (New York: Random House, 1981), of Hungarian Jews shortly after their arrival at Auschwitz. Some are smiling for the camera.

Below that photo we showed the version of the photograph that the Simon Wiesenthal Center had doctored to picture "smoke" billowing from a crematorium "chimney" in the background (in reality a fence post), along with the text that read in part:

> "As these prisoners were being processed for slave labor, many of their friends and families were being gassed and burned in the ovens in the crematoria. The smoke can be seen in the background." (The fake photo was dated "June 0 [sic], 1944.")

As noted above, this quarter-page essay-advertisement (there were seven paragraphs of explanatory text following the two photographs) ran in at least 73 student newspapers. This could easily translate into some 70,000-plus targeted campus readers. After ten years the project was still working very well.

But it wasn't for me any longer. I'd been there, done that. I wanted to take on a more open, more public, more personal role in the work. I decided to finish *Break His Bones*, raise the money for a first printing, and go with it to the public in the most open, the most vulnerable, the most human way that I could. That was in the fall of 2002. It was, in fact, a reaffirmation of my original decision, almost 20 years earlier, after the IHR was firebombed.

Rather than go through the whole laundry list of decisions that I could have made, or did make and should not have, I will only say that once I had finished *Bones* and gotten it to the printer, I began to find so many opportunities for promoting the book that I allowed myself to become inundated in a tidal wave of marketing and promotional information available via the Internet.

I would start to go in one direction with *Bones*, then would allow myself to be enticed off into another direction. I—well, I don't want to say that I "wasted" the 2002-2003 academic year, ostensibly you learn from your mistakes, but it passed and I had accomplished very little.

When the 2003-2004 academic year was about to begin I was approached out of the blue by Christopher Cole who had something on his mind that he thought should be done. He wouldn't get anything out of doing the work, he just thought it should be done. We would found The Campaign to Decriminalize Holocaust History (CDHH). It took close to four months of back and forth to agree on the concept and to write the Statement of Principle. By that time the fall semester of 2003 was all but finished. I sent the draft version of the CDHH booklet to those of you who contribute to the work, and you responded generously.

On the basis of that support, I was able to print the booklet, and set up the first speaking engagements (several fell through), those that I have already mentioned. While they were not successful in and of themselves, they were, as I said last month, all together like a four-day, $10,000 seminar on how to speak to student audiences.

And here we are now. There are two months left before the beginning of the 2004-2005 academic year. I have to be very focused on the work. I do not have access to the funds that I had until 2002. I have to find a way to do this work successfully on a budget—well, I no longer really have a budget. This is an obstacle. At the same time it's something of an interesting challenge.

With respect to "on-the-ground" work, I will focus (focus—not neces-

sarily limit) my personal book-selling and speaking engagements primarily on destinations in Southern California, on places within a half-day's drive of Baja. That includes roughly San Diego, Orange, San Bernardino, and Los Angeles counties. It's an area the size of some small European countries, and with a larger population.

This is the kind of help I need. It's very simple, but not particularly easy. I need you to think of someone you know who knows someone who knows someone at any of the campuses in Southern California. You or I will talk to that person to see if he/she knows someone who knows someone who can invite me to speak on that campus. This could be any free-speech club—Palestinian, German, European culture, Muslim, Libertarian, anarchist, anti-war, Russian, Black, ethnics from Europe and the rest of the world, etc., etc. Or, possibly, in a venue near enough to a campus to be able to advertise the event in the relevant campus newspaper. Or possibly something I have not even thought of but that would work in your neighborhood. I'm all ears.

It would be good (no one thing is absolutely necessary) to have a driver who knows the neighborhood, a place to sleep over, and access to a computer. I will want two, three or four people to help distribute literature. Someone with a camera to shoot whatever is interesting, and if possible another with a video camera to tape the talk, which can then be put on the Internet. I would take care of keeping media up to date about the event.

In order to drive around Southern California I need a new (used) car. My '93 Hyundai is finished. As it happens, it was a "lemon" to begin with. I have nursed it along for nine years, but now it's finished. I can drive it around town, but I can't drive it out of Mexico. It is not worth investing any more money in it. It's finished. I need a dependable car. Preferably one that I can load with a good number of books and propaganda. At present I have no money for a down-payment. Monthly payments on the car should not exceed, or not very much exceed, $150.

With regard to speaking outside the Southern California area—there is one group in one Midwestern state that is looking into setting up a multi-campus speaking tour for me there. I of course want to do it. Now that the word is out on me, and we are all aware that such a tour will focus the attention of those opposed to my speaking or doing anything else in public, such a tour may be difficult and expensive to set up. I relate this information to assure you that I am willing to go anywhere, speak at any venue where we can contribute to creating a story. We want media. We want revisionism to re-emerge from the shadows into which it has slipped over the last three years.

States/regions that were most open to running revisionist ads from CODOH, and which therefore might be most open to my speaking there, include Upstate New York, New Jersey, Kansas, Wisconsin, Idaho, Texas, Maine, Florida, West Virginia, California, and Illinois. I should probably add Missouri and Georgia. There may not be any state where I was unable to run a quarter-page ad in at least one campus newspaper.

At the same time, there is the work that I have to do on my end to encourage campus bookings. It includes sending regular, brief, informative press releases via email to relevant student organizations at key campuses. Each will focus on freedom of speech, relating it to a story regarding the Middle East, and to how everything that is going on there is morally justified, finally, by the exploitation of the Holocaust story, a story that maintains itself only through the criminalization of speech—the creation of "thought crimes."

Each press release will be sent under the auspices of The Campaign to Decriminalize Holocaust History. The URL to the CDHH Web page will be provided. That page, of course, links out to the pages for *Bones*, to CODOHWeb, and to every other revisionist Web page on the Internet. There are other things to do, other ways to go about doing this work, but this is the first thing that I will put on my plate. And I won't make it back-breaking, laborious work. I'll keep it simple and informative.

We need to create a story. My appearing on campus is one sure way to do that. It's not the only way. But we want to get a story going. Once we get it started, everything gets easier. Once the story catches hold, anywhere at all, the story begins to take care of itself. And everything begins to get easier.

The second most productive way for me to create media, a revisionist story, is to use radio. I've done a lot of radio. I have given hundreds of interviews to radio talk shows and news programs.

Using radio, we can take revisionist arguments, and the significance of revisionist arguments to what is happening in America and the Middle East today, to tens and even hundreds of thousands of listeners. Radio leads directly to print journalists, to television, and most importantly at the beginning, to revisionist Internet Web sites all over the world.

With the experience of having booked hundreds of radio interviews for myself, I know how to organize the project. This is the drill. Each 30 days I will solicit an interview with about 500 talk show hosts (when I was managing the IHR Media Project, we sent regular mailings to 1,000-plus talk

shows). The solicitation will reference a top story of the day, demonstrate how revisionist arguments are uniquely relevant to it, provide the host with sample questions, and include a bio of yours truly

Based on my extensive experience, at the beginning I will expect a one to two-percent response. That translates into a probable six to eight interviews per month, at the beginning. As producers and hosts understand that I am not a flash in the pan, but am staying in for the long haul, and that I have information and a point of view that they will they will not get anywhere else, the percentage of bookings per mailing will increase. How much depends on many variables, but they will increase. If we get two, three interviews per week, or more, on major programs, we will cause a revisionist firestorm of a story.

I realize that things are different now. Revisionism isn't the new and radically "glamorous" movement it was then. We have been through 9/11 and are now distracted by the gathering catastrophe and ramifications of Iraq, Afghanistan and the Middle East generally—including Palestine and Israel. We have a response to that.

In the lead for this issue of SR I suggest some of the themes that are available to us. House Resolution 3077 to get control of Middle East studies for the Israeli-firsters. Daniel Pipes and his Israeli-firster Campus Watch (about which there is a great deal more to say). The issue of Israeli-firsters morally legitimating all they do in the Middle East, including Palestine and Israel, with the exploitation, finally, of the Holocaust story and the "unique monstrosity" of the Germans. All this will be part of every interview, just as it will be part of every campus speaking engagement.

The truth is, at first it will be easier, and less costly, to develop a live revisionist presence on radio than it will be to do so on campus. At the same time, to do radio seriously, it must be funded properly. It will not do to solicit radio interviews 30 or 40 at a time. My experience this last academic year bears that out. A one to two percent response to a mailing to 40 talk shows is—nothing. Mailings to 500 talk shows should be about right. A one to two percent response will result in five to ten interviews per month. As the project grows, we will exceed it.

It will cost about one dollar to solicit each interview. That's $500 a month. That covers the cost of printing, stuffing, and mailing the solicitation. Every month. There will be the telephone charges because I am in Baja. I have an 800 number that is free to the caller, but it costs me 25 cents per minute. That's $15 an hour. If we do eight interviews in 30 days, that will be about $200 for the month.

That's the bottom-line investment then: $700 a month. I will reach tens of thousands, or more likely hundreds of thousands, of listeners over the course of any 30-day period. And that's just the beginning. If two of you were to commit to the project, it would cost $350 each. If three were to volunteer, the cost would be $230 each month. This is doable. And we should do it.

There is, additionally, one start-up cost. The mailing list, the database itself. The best, most comprehensive database of top radio shows is produced by Alex Carroll. It contains 1,364 shows on the 306 top stations in America, sorted into 21 categories. It is complete with descriptions, hosts, producers, contact info and audience numbers for all shows. I've been reading Carroll's information for three years now. I attended a conference in Los Angeles where he spoke. I'm convinced that his is the list to use.

Carroll's database costs $397, and is updated every six months, the first time at no charge to the buyer. Thereafter it costs $99 each six months—see: http://www.radiopublicity.com/ Judge for yourself. Using this database will be the right way to initiate the project. As a matter of fact, I don't want to begin with anything less.

When I was doing radio for the IHR Media Project, all I had to offer listeners was the promise of "information" and IHR's booklist to those listeners who would write to a post office box. Today it is an immensely different ballgame.

Today I have CODOHWeb where listeners can go via their computers and tap into every Holocaust revisionist Web page in the world, including those run by Germar Rudolf, IHR, Ingrid Rimland (Zundel), Carlos Porter, Serge Thion, Fredrick Toben, Russ Granata—all of them.

Today I have one Web page dedicated to promoting, only, *Break His Bones*. Today I can give listeners an 800 number so that they can call the moment the broadcast is over and order *Bones* with their credit card. When I did radio 10 and 15 years ago, it was considered to be very successful. There is no comparison—none—to how successful it can be today.

With regard to funding, radio will be less expensive to organize, promote and exploit than speaking on campus. A successful radio project will lead directly to opening doors on campus. We want to take both approaches seriously. We have a two-track project here. Let's follow the track that we can move on most quickly.

It will happen with you, but not without you. It's that simple.

Thanks.

Bradley

Smith's Report

is published by Bradley R. Smith

For your contribution of $39 you will receive 12 issues or SR.
In Canada and Mexico--$45
Overseas--$49

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[NOTE] I cannot reply to email messages sent via AOL.

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SMITH'S REPORT

On the Holocaust Controversy

Nº 107 www.OutlawHistory.com August 2004

Supporting "The Campaign to Decriminalize Holocaust History"

When I sat down to begin to write this letter it was the first Saturday in July. As I moved along with the typing it occurred to me that the next day, Sunday, would be the Fourth of July—the 20th anniversary of the firebombing and destruction of the Institute for Historical Review, the birthplace of Holocaust revisionism in America.

The Fourth of July, 1984! What a date, eh?

Twenty years ago! I was fifty-four years old. It's been suggested that no guy over half a hundred years old, if he has good sense, would do what I did then. Overnight I decided to throw in my lot with those who were writing journals and publishing books perceived to be so dangerous to the political and cultural values of those who want to rule us that they had to be destroyed. They had to be "burned," just like the fabled "six million." Only in this instance, no one had arguments to demonstrate that the event did not take place.

The decision to throw my lot in with the revisionists was not a struggle for me. I didn't weigh the pros and cons of what it would mean for my life, how I would take care of a family, what would happen when I got old. I just jumped in like I already knew how to swim in those waters. I made the leap with a light heart. It was as if I were flying. There was no sense of foreboding, only the knowledge that I would be doing something that needed to be done, and that I might be able to do it well.

I understood revisionist arguments about the Holocaust to be fundamentally correct, and important—every bit as important as those who thought revisionism should be destroyed, along with revisionists themselves. I would take revisionism to the people, as it were. I would start from the bottom up. It had been in the hands of the politicos and academics for too long.

I began in 1984 with *Prima Facie*, a newsletter backed by IHR and distributed to 4,000-plus journalists monthly. *Prima Facie* demonstrated how specific journalists repeated demonstrably false claims about the Holocaust in the mainline press. As it turned out, journalists didn't care for *Prima Facie*. They stonewalled it. We decided we might as well let it go.

From the beginning my idea was to try one thing at a time, and go with the one that worked. I proposed that we move on to radio, and through radio to the people themselves. IHR agreed to let me take a run at it. I created the IHR Media Project. That was in 1985. Unlike journalists themselves, a minority of talk show hosts very much liked to discuss how journalists repeated demonstrably false claims about the Holocaust. The IHR Media Project was very, very successful. Nothing like it had ever been done, or even attempted. Over a period of six years I gave hundreds of interviews to radio and television talk shows and news broadcasts.

While I was booking radio all over America, Mark Weber and I struck up a correspondence. At that time he was living in Nebraska and had not yet joined IHR. Mark came up with the idea to form The Committee for Open Debate on the Holocaust (CODOH). We came to a meeting of minds—there was nothing else involved—and Mark wrote the essay that would become the first document published by CODOH, "The Holocaust: Let's Hear Both Sides." Step by step CODOH would become, following IHR, the best-known organization in American revisionism.

The time came, after some five or six years with the Media Project, when I understood that while I was doing good work, it wasn't media where the problem was, but in academia. It was the professors who were responsible for the fraud and falsehood in the Holocaust story. Journalists only repeated what the academics assured them was true. It was time for me to go on campus.

By the early 1990s, IHR was having legal and financial problems. I had begun to publish *Smith's Report* irregularly. A small group of supporters was helping me. I began the Campus Project, running one and two-inch

ads in student newspapers suggesting that there was something wrong with the Holocaust story. I gave a PO Box address where readers could get information. Such an ad, running weekly in *The Collegian* at Penn State U. and paid for by a Pennsylvania supporter, developed into the first major story for the Project.

One supporter, then another, offered to pay for other ads. Then John Anderson, a Chicago supporter, offered to pay for a full-page ad in the *Daily Northwestern*. That was the turning point. Anderson and I worked on the text for the essay-advertisement for weeks. When it ran in the *Daily*, it created a scandal on the Northwestern campus, and a firestorm of attention in the print press.

Most importantly, the story that we created at Northwestern caught the attention of a *Smith's Report* reader in Oregon. A businesswoman, she saw the potential for revisionism in running such advertisements in campus papers. She was an activist by nature. She had recently been arrested for sliding revisionist leaflets under the windshield wipers of cars belonging to local high school teachers. She saw the potential of the Campus Project. Over the next nine years she was the primary source, though not the only source, of funding for everything I did.

The Campus Project became the most successful revisionist outreach effort ever made in America. Year after year after year we took revisionism to university and college students all over America, and to a few campuses in Canada. We ran full-page and quarter-page essay-advertisements in hundreds of student newspapers. In academia, Holocaust revisionism became recognized as a living movement. A "lie" of course. "Evil" certainly. But a living thing.

In 1995, with the Campus Project running full steam ahead, a small group of us founded CODOHWeb on the Internet. I was a "hands-off" director. I was responsible, finally, for what was published on CODOHWeb and what was not, but nearly all the hands-on work was done entirely by volunteers.

CODOHWeb quickly became the primary resource for revisionist documents and news. At the beginning we received about 3,000 hits a month. By the end of the 2000-2001 academic year we were approaching 950,000 hits every thirty days. Important Internet Web sites were proliferating all over the World Wide Web.

While all that was going on, I was still managing the Campus Project. It was an incredibly labor-intensive project. During any academic year it was necessary that I interact with hundreds of sales reps, editors, journalists on and off campus, professors, and the immense amount of email that it all produced. It was a dawn to dusk—and longer—effort.

On top of the Campus Project there was CODOHWeb. While almost all the work was done by volunteers, I had responsibilities there too. And then there was *Smith's Report*. While SR is a simple document, it takes a week, and sometimes longer, to get it done. This *Report* is absolutely critical for me to produce. It is here that I make contact with potential supporters, and where I keep supporters up to date with what I am doing. Without this newsletter, I would be out of business. Apart from my social security check, I have no other income. Without this newsletter, I would not have gotten funding for the Campus Project—or for anything else.

In 1997 I was in a financial impasse. I was running the Campus Project, for which there were expenses that were not entirely covered by my patron. I was overseeing CODOHWeb and doing *Smith's Report*, but that wasn't enough for me. I was probing other projects as well. My wife had cancer and there were a lot of medical expenses. I got to the place where I could not pay the rent on our house. I called ten supporters, told each of them that I could no longer make it in the States, and that I was going to have to pack everything up and move to Mexico. I needed their help to get us there. You guys know who you are. You came through for me like knights in shining armor (to coin a phrase).

We had been working on a house in Baja since 1989. It wasn't finished (it still isn't), but we sold some of what we had, threw away what we could, and moved the rest to Mexico. Once we were settled in I found a lawyer near San Diego and we filed bankruptcy. It was for $64,000. I felt a mixture of guilt and relief. Meanwhile, I went straight ahead with the work. CODOHWeb and the Campus Project continued on their very successful arc.

During the 2000-2001 academic year I found myself in a new crisis, not a financial one, but a crisis that was more personal and very deep. I was increasingly aware of the fact that for ten years I had been writing less and less. I got into revisionism as a writer, and then I got so busy with the (absolutely essential) busywork that I didn't have time to write.

The volunteers who had done such a tremendous job with CODOHWeb were beginning to return to their real lives. I had had to begin to take on part of that work. The Campus Project remained exceedingly labor-intensive. And I was not writing. That fact, that I was not writing, became the pivotal reason for me to make decisions that I am living with now, and will for the foreseeable future.

I decided I would freeze CODOHWeb where it was and leave it as a "library" of revisionist documents. And, more importantly, I would end the endless labor of the Campus Project and turn to finishing the book that I was supposed to be working on but never had time to work on. I would finish the book and take it on the road. I would take revisionism to the public in a new, fresh way, a way that no revisionist had even attempted. I would go straight to the people.

I would create a new story, from a new angle. The guy who had taken revisionism to radio, to the campus, to the World Wide Web, would kick off a unique new campaign in the simplest, most direct way possible: he would go on the road with his book—a book unlike any other published by a revisionist. He would put a human face on revisionism in a way that no

revisionist had yet done—going face to face with the people.

Putting an end to the Campus Project was the most difficult decision I had made since getting into revisionism. Over a period of nine years my patron had put tens of thousands of dollars into the project. Together, we put revisionism on the map on the college campus. We had just finished a season where we had run a powerful essay-advertisement on the use of a fraudulent Auschwitz photograph by the Simon Wiesenthal Center. The ad had run in student newspapers at 73 campuses. She argued that we should not try to "fix" a project that was not broken. I sent her a draft manuscript of my book. She was not interested. We agreed to say goodbye to one another. From that moment on I have been in a different world.

By the beginning of the 2002-2003 academic year I had finished *Break His Bones* and it was at the printers. I was investing hundreds of hours studying Internet marketing and Web site strategies. I had a hundred—more accurately "hundreds"—of ideas about how to promote *Bones*, and how to use *Bones* to promote revisionism on campus and on the Internet both. I would make of it a great story, a great scandal, as I had with my other projects. I thought it would be easy.

But this time, something went wrong. I would try one idea for marketing *Bones*, and at the first suggestion of failure I would turn away from that tactic to try another. After all, there were "hundreds" of tactics that I could try. Distracted by a sea of "information," I turned from one idea to another, abandoning each at the first rejection. That year became the first since 1985 that I accomplished nothing of value for revisionism. I had become accustomed to success in attracting media. Much of it was "bad" media, but that's the nature of this game where revisionism is concerned. The possibility of failing to get media, failing to market *Bones* and revisionism at the same time, had not even crossed my mind.

But there I was. The 2003-2004 academic year would soon be upon me. I wanted to do something dramatic. The most dramatic action I could imagine would be to take *Bones* onto campus and speak to student audiences. In the early 1990s it had been easy, and I supposed it would be easy now. Looking back over recent months I recall what is said about old generals—that they are inclined to fight their last war rather than the one that faces them now.

In August of 2003 I received an email message from Christopher Cole. He suggested that it might be helpful if I would go at the work from a new perspective, one that very few people could reasonably argue against. His idea was to form an American "Campaign to Decriminalize Holocaust History" (CDHH). I had never met Cole (I still haven't) and was only vaguely aware of his writing. I got hold of some opinion pieces he had written for the *Los Angeles Times*.

His politics were not mine, they were too far left, but we were on the same page about the importance of intellectual freedom, particularly with regard to Holocaust revisionism and the history of World War II generally. The concept fitted in perfectly with my upcoming work on campus. Who would want to argue *against* the decriminalization of the study of an historical question? Cole drafted a "statement of principle" for CDHH and we went back and forth on it for several weeks. The fall months of the 03-04 academic year were coming to a close when we finished the document.

Readers of SR are aware of the recent history of the new Campus Project, so I won't go over it again. The first rooms I booked on campus for March fell through. I was able to book three in April, San Jose State, Berkeley, and Cal State Chico. You will recall that while the events themselves were not particularly successful, the experience was invaluable for me, and that I returned to Baja with a great enthusiasm for the project.

What's past is past. Here we are now. What are we going to do? What am I going to do?

THE STRATEGY REMAINS THE SAME.

We will set about booking lecture rooms on campus, booking interviews on talk radio, and marketing *Break His Bones*. The first one that "catches fire" is the one we will focus on making the most of. Nothing succeeds like success, as the old Brit had it. All work with media will be sponsored by The Campaign to Decriminalize Holocaust History (CDHH). How many professors, how many radio talkers, will want to argue that we *should* criminalize the study of one historical event?

While strategy remains what it was, tactics are evolving based on real experience. I will focus on booking one campus speaking date at a time and making the most of it, rather than try to set up mini tours which are likely to be the source of many unavoidable problems.

One event, well organized and well promoted, will create more press for us than several small events that together will be more than we can handle—at this stage of the game. Of course, if it comes about that two or three dates can be set up in an organized and practical way, I will do them all. I'll do what is most practical and most promising at any given time

With regard to radio, I will first emphasize booking interviews on programs that have listening audiences of at least 100,000. I will use the campus talks and radio interviews to argue that the growing censorship and criminalization of Holocaust revisionism is

wrong, and against the ideals of American culture and the university itself.

That I have a book to sell will not play a major role in the talk. The purpose of the talk is to present information that the audience, on campus or via radio, does not have. About the prosecution and imprisonment of revisionists. And about the significance of revisionist arguments with regard to the moral justification of U.S. policies in the Middle East. The interests of the audience come first. If I give a good talk, some in the audience will be interested in the book.

And then there is the creation of an Internet email newsletter that will function as a press release distribution center, informing readers of what we are doing on campus, with radio, and with *Break His Bones.*

BOOKING CAMPUS ENGAGEMENTS

One of the benefits of having done the tour in April was to discover that the campus for revisionists today is not what it was in the early 1990s. Before the tour, before learning through direct experience, I could only speculate about the environment on campus. Now I know. Revisionism no longer has the "glamour" of something new. Those who front for the Holocaust Industry, particularly the Anti-Defamation League, have devoted thousands of words to slandering, misrepresenting, and condemning me personally. All this material is available with a click of a mouse to students, booking offices, and professors on every campus in America.

In the early 1990s when I spoke at USC I rented a lecture room for $28. I placed an ad in the *Daily Trojan* to appear the day before the event, and when the threats began to come in to the administration I was provided with two armed guards at no cost. That was the norm in those days. It isn't now. Consider Cal State Chico less than three months ago.

I am now going to encounter problems similar to those I encountered at Cal State Chico wherever I go. I have to change tactics. I cannot book three and four campuses in one region at one time and expect to be able to protect the bookings on the one hand and promote them properly on the other.

Rather, I will book one room at a time, preferably a larger venue, and promote that one talk as extensively as possible. This will simplify my work, and simplify the work of those who are on the ground there with me.

We will be more likely to get significant press from one talk given to a substantial audience and promoted widely, than from three or four bookings over a period of several days that we do not have time to either secure or promote properly. Press from one significant urban newspaper will be of more use to us than press from any number of small-town papers.

You (yes—you) might be the key to booking a room where we have a good possibility of getting press. You're on the ground in your neighborhood. You may know someone, or know someone who knows someone, who can nail down a good venue for us.

If the campus is a thousand miles or so from Southern California, we will have to factor in all the relevant expenses, and all the possibilities to create press, and then decide if it is worth our while. If you have a contact that would be helpful at a campus that would be helpful to us, get in touch with him or her. Then get in touch with me. We'll work it out.

BOOKING RADIO INTERVIEWS

After 9/11 the public consciousness turned toward the Middle East and has remained there. Public discourse about revisionist arguments became increasingly difficult to promote in media. No matter that revisionism has something important to say about the disaster in the Middle East, about the U.S./Israeli alliance, about Imperialism, wars of "choice," and the colonization of one people by another. Revisionism simply does not resonate in media the way we caused it to resonate in the 1990s.

We have three practical issues to deal with.

One: I must have a good database of radio talk show hosts and producers. That list is produced by Alex Carroll. It costs $397. I should use it every 30 days. The costs of the mailings will be about $500 each. And then there is the matter of telephone charges from here in Baja. Maybe $200 a month. I need a sponsor for this, or two or three who will join together to share the costs.

Two: I have to write press releases that are relevant to today's headlines, from a perspective that will reveal the importance of revisionist arguments to what is happening, today, in America and in the Middle East. To have someone in the background who can supply me with catchy headlines, would be beneficial. A good headline makes all the difference with a press release. A "detail," but maybe the most important detail of the release.

Three: When I create a story on campus in any region in America, that will be a story that I can take to talk show producers. If the story is controversial, and it is in their backyard, they will be interested. If I am in that neighborhood, I can do in-studio interviews. Hosts like that. It's best when we're face to face, for both of us.

Last year when I asked SR readers to send me ideas about radio shows that might be open to having me as a guest, I was surprised to see how many of the programs you suggested were Internet-based. I had no experience with such programming. Internet-based radio came along in the mid-90s, after I stopped doing radio regularly. I did do several of the shows that were recommended, the last being with Tom Valentine, but did not recognize any direct value to the project.

Another troubling aspect to Internet-based radio is that there is no way to get an idea of what number of listeners the program has. Programs like the Jeff Rense program (where Mark Weber has appeared several times) apparently have a substantial listening audience. But for the others, I remain in

the dark. If any of you have such figures, I would like to see them.

Once I have the proper database to hand, I will begin to solicit radio. In the best possible world, I would have one or two volunteer booking agents to help here. Radio is a magnificent opportunity for us, but we need to go after it professionally. Requirements for being a booking agent include a good database of stations, which I will provide. A telephone. A good proposal—I will write it but am open to suggestions—that will inform and entertain the listening audience. The willingness to follow up with producers, knowing that you will hear "No" more often than you will hear "Yes."

I have never asked anyone to help me book radio. I always did this myself. I'm older now. I'm wiser. I am at long last accepting the fact that I can get more done with your help than I can without it. It's a simple insight, but it was late in coming.

I should add here that I will, of course, remain responsible for producing the press releases, background material, the lists of suggested questions for hosts so that they do not have to reinvent the wheel in order to talk to me, and the maintenance of the Web sites. Let's talk about it.

A NEW INTERNET NEWSLETTER

SMITH'S REPORT ONLINE

Today, while the strategy for the Project remains what it was, new tactics are called for. An online newsletter has finally become a necessity for me. It will function as the center of the "web" of interrelated projects that we are consolidating now, notifying the various interested audiences of what is happening with each segment of the work and their significance for the Project as a whole.

The online *Z-Gram* initiated by Ingrid Rimland (Zundel) in the late 1990s is the most interesting demonstration of both the value of an online newsletter, and how labor-intensive it can be. At the beginning, Ingrid wrote an original column for the *Z-Gram* five days a week. You have to be exceptionally focused, gifted, and competent to do that. She is. You must make the time. That is only possible if the online newsletter is the centerpiece of your work. For Ingrid, it was. Her *Z-Gram* quickly became one of a handful of the most important revisionist projects on, or off, the Internet.

It was an absolutely bravura performance that no one else among revisionists has even attempted to emulate. Nevertheless, after two years or so, even Ingrid found that writing an original *Z-Gram* column five days a week was just too much. She began to write fewer columns, to replace them with stories and documents that were brought to her attention by her readers or through her own research, with lead-in commentary.

When Ernst was extradited to Canada and imprisoned there, Ingrid's *Z-Gram* became the voice of all those who have been involved in Ernst's legal challenges to his imprisonment, the coordinating and publicizing center of his case to the world. The *Z-Gram* is (more than) a fulltime job for its editor and publisher.

Each morning when I first click on the Google Internet search engine I am informed that Google is in the process of searching 4,285,199,774 (that's four *billion*!) Web pages for me. That does not include the hundreds of millions of individuals who use the Internet but do not have Web pages. Through the Internet we have access to the largest audience the world has ever known. An online email newsletter is, or can be, a practical tool to reach a significant part of that audience.

The idea for doing my own online newsletter has been in the back of my mind for a long while. I have been very prudent (for once) in not just jumping into such a project. Slowly, the appropriate form for such a newsletter has become apparent to me. It is a very simple idea, but will address its audience from a unique perspective.

I will call my newsletter, simply, *Smith's Report Online* (SRO). SRO will do only one thing. It will announce to the Internet world, which is (shall we say?) all the civilized world and much of the rest of it, what is happening with The Campaign to Decriminalize Holocaust History.

When I get a booking for a radio interview, I will announce the station, date and time via the SRO mailing list so that if you are in the area, you will be able to listen. Then I will post this "press release" in the CDHH Online "Press Room."

I will do the same when I book a campus speaking date. If there is any press during the lead-up to the talk, or following it, I will note that in SRO and give the Internet link (URL) to the article. Note: I will not write an article about the story for SRO. If I do write something about the press I receive, it will be addressed to the relevant newspaper and meant to be published there. If it is not, I can then note that in SRO and post it online.

But I will write no original material for SRO. Only press releases about campus speaking dates, radio interviews, and alerts that will refer the reader to materials published by third parties regarding the Project. It will have one purpose: to keep SRO readers up to date on how the Project is developing.

At the same time, even this is an extra job. Every minute counts. In the best of all possible worlds, I would want someone to volunteer to help with SRO. If you know someone who knows someone who would help take care it for us, that would be the way to go.

THE CAMPAIGN TO DECRIMNALIZE HOLOCAUST HISTORY (CDHH)

The Web page for CDHH is meant to reassure campus organizations and talk show producers that we are serious and are the kind of people they will feel comfortable dealing with and talking to. The "Statement of Principle" (SOP) is on the site in its entirety. (If you have not seen the finished, printed version of this booklet, give me a call or send me a

postcard asking for it and I'll send it along. It's gotten very good reviews by many veteran revisionists.)

I will soon add two new series of documents to the CDHH Web site. One will be dedicated to individual revisionists who have written books for which they have been prosecuted, jailed, or forced into exile for revisionist thought crimes.

The other will be excerpts from, and links to, documents produced by Human Rights and Free Speech organizations that publicly condemn free speech for Holocaust revisionists. In some cases the documents will demonstrate that these organizations go so far as to *support* the prosecution of revisionists for thought crimes—as with the case of Ernst Zundel. The irony of these documents will be self-evident.

I welcome your volunteer help in accumulating these documents and posting them. Maybe you know someone who knows someone . . . .

BREAK HIS BONES ONLINE AND ON THE ROAD

In the fall of 2002 my primary aim was to promote *Break His Bones*, to go on the road with it to campus, to radio, and promote it via the Internet. I thought it would be easy. I was wrong. Now I have been told that it is too late for *Bones*, and that I should accept that fact.

I have been told that what happened with *Bones* is what happens with books that are self-published and have no promotional budget. Particularly revisionist books. And that now that *Bones* is no longer a new book, it will be even more difficult to market. I have been urged to accept the fact that *Bones* is dead in the water, not waste any more time with it, and move on to other elements of the Project.

Sometimes it's difficult to get across the idea that, as a matter of fact, I have *not* promoted *Bones*. Revisionists know about *Bones*, but there is hardly anyone else, anywhere on the planet, who knows that *Bones* exists. I spent months studying how to market books via the Internet. I found a "hundred" good ways to market a book. I found so many ways to market it that I did not follow through with any one of them.

So—the market is still wide open. *Wide open!* I have the same opportunity to find a market for *Bones* today that I had when the book first came off the press in September 2002. I was incredibly dumb in how I handled the book in 2002-2003. The world awaits me. I'm not chopped liver. No one knows I'm alive, or that *Bones* exists. As they find out, they will be happy to hear from me.

How am I going to proceed with marketing *Bones* and making it an icon for revisionism? Let us count the ways. Briefly. There will be much more to tell in the months ahead. But here we are now.

First, there is the Web page dedicated to marketing *Bones*. It has full ordering information, including an 800 number, a fax number, and a way to buy the book using your credit card. It has a series of pages giving autobiographical background on the author, background that is not the usual run of stuff. The challenge is to make people aware that this Web page exists.

There is one series of documents that absolutely must be on the *Bones* Web site but is not there: testimonies from people who have read the book and liked it. This will make a tremendous difference to the marketability of the site. I want to have one long page devoted entirely to glowing reviews and testimonies about *Bones*.

This is pretty basic stuff, but I have not yet done it. When *Bones* was first published I received many such letters. I would thank their authors, then let the letters get away from me. I don't understand why. It goes against every marketing principle there is, and every principle of book marketing.

If you have read *Bones*, and liked it, and have the time to go over it again and tell me what you like about it and why you judge it to be a worthwhile read, I would very much appreciate hearing from you by post, or via email. Your letter will be most effective if I can use your full name, but if that's not a good idea for you, we'll work something out. Here I am (he says modestly), awaiting your considered, enthusiastic praise.

Second, everyone who visits the Web sites for CODOH and The Campaign to Decriminalize Holocaust History will find a find a link to the Home Page for *Break His Bones*. The *Bones* page has a good deal of interesting background on Smith, a kind of background that is not going to be found on the Web page of any other revisionist—and certainly not on the pages maintained by the ADL or the American Jewish Committee. I understand that these are all "passive" marketing tools, but they are primary.

Third: When I do radio, I will give listeners the 800 number where *Bones* can be ordered via telephone right then. I'll try to work it out to give the number twice in each half hour. I will give out the Web page URL as well, for those who want to discover more background on the book and on its author. That's what the page is for.

Fourth: Every online press release distributed via *Smith's Report Online* about the Project will include a reference to *Break His Bones* that the reader will be able to click on and go straight to the *Bones* Web page. This tool carries with it immense possibilities. We'll see what I make of them.

At the beginning, and perhaps in the end as well, I think radio will sell more books than anything else. The great advantage of radio is that there is a live host and a live guest discussing a controversial topic in real time. For the same reasons, radio will create the best story for revisionism, in the quickest, easiest, least expensive way. I eagerly await your response to my call in SR 106 for the money to buy Alex Carroll's database for radio talk shows. And to pay for the monthly solicitations. We will reach hundreds of thousands of people via radio. We may very well reach millions. I know of at least twenty AM radio talk shows that reach one to seven million listeners each, daily. We can get there. Not with the opening shot, but we can get there. I will keep you up to date here in SR about how many people we are reaching.

While I have returned momentarily to the subject of radio, I want to make one more important point. When I did all that radio before, I focused on trying to encourage an open debate on the "Holocaust," and particularly on the gas chambers. One result was that when I was on air nearly all the back and forth focused on the specifics of what was true and untrue about the gas chamber story and the Holocaust story generally. On what was "true."

On radio, however, I cannot "prove" that there were no "holes" in the roof of Krema II at Birkenau—Robert Faurisson's "no hole, no Holocaust" proposition. I cannot "prove" that the famous pictures of a mass grave at Belsen did not show victims of mass gassings.

I can argue the case over and over again, but "proving" such matters, in less than one hour on radio, is simply not possible. In the end, listeners will have heard some interesting back and forth, but will have no way to know who is right and who's pulling their leg. Were there "holes" in the roof of Krema II when the Soviet army overran Auschwitz, or were there not?

What I am doing now will focus on encouraging an open debate on the Holocaust, just as it always has, but from a perspective that is both dramatically, as well as subtly, different. I will not be drawn into debates over the chemical, engineering, or historical issues surrounding the gas-chamber stories. I am not an expert on any of that, and in any event nothing can be proven or even well debated in the time allowed by a radio interview, or a talk before a student audience.

My approach now, summarized by The Campaign to Decriminalize Holocaust History, is to focus on how it has become a "thought crime" throughout Europe and other Western nations to simply address an historical issue from a skeptical point of view, and how it is moving in that direction in America and how the professors approve of it.

I am not an expert on gas chambers, crematoria, or Zyklon B. I am an expert, however, on how the suppression and censorship of revisionist arguments work in the academy and in the press in America. I am an expert on how academics and journalists—the caretakers of American public culture—use slander, lies, and misinformation to defend the corrupt and indefensible charge of the "unique monstrosity" of the Germans.

I am an expert on how revisionists and revisionist arguments and revisionist books and journals are suppressed and institutionally censored in the press and universities. Very few people in America have experienced more censorship, more slander, more misleading attacks by more academics and journalists than I have both in the press and on campus. I know how this stuff works, because it has been used against me time after time after time for twenty years.

I have a few very simple questions to discuss with talk show hosts, journalists, students, and academics: Why is the questioning of received wisdom on one historical issue condemned as "hate" speech? Why are silence and obedience to orthodoxy thought to be good, while independent thought and resistance to slander and censorship are condemned as evil? Who benefits, and who is victimized? Here and abroad?

As I go on my way in the months before us, I am going to stay with the proposition that it is not in the interests of Western culture, America, or any one of us, to imprison radical scholars, or to suppress and censor radical speech and radical books. The primary definition of the word "radical" is that it "relates to, or proceeds from a root." Exactly! Intellectual freedom is at the root of Western culture and the ideals of liberty and intellectual freedom.

These are matters, unlike gas chambers and who-shot-John, that I will never tire of talking about.

THE BOTTOM LINE FOR THIS ISSUE OF SR

When I sat down to begin to write this document, it was the day before the Fourth of July. My idea that morning was that it was to be a two-page appeal for funds.

I seldom write a stand-alone appeal for funds. I did write such an appeal toward the end of February when I needed help to print the CDHH Statement of Principle, and funds to cover travel and booking expenses for the April tour. The response of those of you who received that appeal was very generous. It saw me through the printing of 10,000 copies of the CDHH booklet, the April tour, and everything else until the end of May.

Gradually, my "two-page" appeal took on a life of its own. I have ended by outlining—it is barely, barely, the tip of the iceberg—my 20-year odyssey of trying to get Holocaust revisionist arguments into the mainstream. I have completed a lot of work, most of it quite successful, and from a perspective that has been uniquely American—if I can put it that way. I fully expect the coming year of this campaign to be our best since the 2000-2001 academic year.

I knew at the beginning, on that now fateful day of 4 July 1984, that I was going to have a hard time making a living writing about Holocaust revisionism. I was not distraught by knowing that. I had grown up in a working class family in South Central Los Angeles (that's where they do the riots now), and psychologically, with respect to financial matters, have never really left that environment.

For the most part, money has been neither here nor there for me. When I threw in with the revisionists I had been writing for years without making any money at it. Writing about revisionism would be more of the same. I knew that. I suppose I could say that changed a bit when I joined the folks at IHR. And now of course I make my living with *Smith's Report*, which I suppose removes me from the working class and makes me an "intellectual" worker. Whatever. If we were all commies, that might mean something.

I have lived from hand to mouth doing revisionist work for twenty years. Revisionism was all I did. In 1997 it led to my having to file bankruptcy and move to Mexico. It was a real bother, but there was nothing for it. Fortunately (for me), my wife of 26 years grew up in circumstances in

central Mexico that make my own background look absolutely elegant. I had nothing when she and I met, and when we married she knew that she should not expect much. Occasionally, when things are bad, she will sigh and say that it would have been better for her if she had married a plumber, but that's her way of making a joke. I tell myself.

The situation at the moment is that we have no money. It's a very different situation than it was seven years ago when I had to file bankruptcy for $64,000. At that time we were living in a rented house in Visalia, in the Central Valley in California. The Campus Project and CODOHWeb were both going great guns. I was working day and night on the projects. In my mind there was every indication that I was on the edge of a real breakthrough with students, which would force a breakthrough in academia and the media. I was borrowing money on credit cards to take care of what was not being taken care of by supporters. No one asked me to do that. It was something I thought I should do.

This time the money situation is very different. There is no money around here at all. But all the work I have done since coming to Mexico has been cash and carry. I pushed the Campus Project straight through the 2001-2002 academic year. I held up CODOHWeb until the same time. I printed *Break His Bones*. Over the last two years I have done what I have done—which includes printing 10,000 copies of the CDHH booklet, and the incredibly expensive (by my standards) April campus tour—only because I had your support.

My credit card debt as of this writing, after seven years of non-stop work from Baja, is $250 (two-hundred fifty dollars). I borrowed that amount about ten days ago only because we needed groceries and had to pay a couple telephone bills. But there will be no more going into debt, no more bankruptcies. I'm going to pay as I go.

One of the ironies of this business-that-is-not-a-business is that after 1991, until the publication of *Bones*, I did not consider even trying to create a second income stream, one in addition to *Smith's Report*. I thought of nothing but the "story," how much print press I could get, how much electronic media I could create for revisionism. How successful I could be in getting out the "good news." I have been rather "innocent" in that way. Subscribers to *Smith's Report*, and your contributions, have been my only source of income—other than my social security check.

The idea of creating an income stream that was independent of *Smith's Report* formed rather quickly once I closed down the original Campus Project and began the work of finishing *Break His Bones*. It was at that time that I began my study of Internet marketing and began collecting the "100" marketing ideas for *Bones*—100 out of the thousands that are circulating on the Internet.

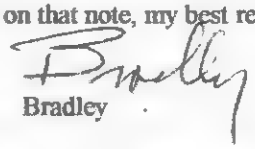
We all know how that has turned out, up to this moment. I'm going to re-start the *Bones* promotion in August. The book will begin to move. Very slowly at first, but it will begin to move. I will begin to create a second income stream, a trickle at first, but a trickle that will supplement my income from *Smith's Report*.

There is more than one plus to marketing *Bones*. There is the added income stream, though it may be small. More importantly, at first, is the effect that creating a buzz for *Break His Bones* will have in the real world. "Buzz" is everything for a book that has no high-profile publisher behind it.

Buzz about *Bones* on campus. Buzz about *Bones* on radio. Buzz about *Bones* and its author all over the Internet and the World Wide Web? The buzz about people actually beginning to buy *Bones*. Buzz about some of those readers becoming *contributors* to the author of *Bones* and his work for revisionism.

This is the situation right now. I need you to pitch in—again. You may be one of those who contributed only recently. If you are, and it is at all possible, I need you to send something extra—yet again. This may sound to you that it is far beyond the call of duty. I understand. But without your help, I'm looking at something here I can't quite make out.

And on that note, my best regards.



Bradley

PS: We *can* move this work forward. There is simply no doubt about it. I have a uniquely American perspective with which to approach media and the campus. It is a radical view of intellectual freedom and the right of all, not some, to enjoy and employ the best ideals of American culture.

I argue for the decriminalization of Holocaust and WWII history and against the concept of "thought crimes." I am good with students and media in more ways than one, not least because I am willing to be completely open with them.

Nothing I have outlined above costs a fortune to initiate or maintain. Yet it can create *hundreds of thousands* of dollars worth of publicity for revisionism. Please contribute. We're at a turning point here. This is the time.

Thanks again.

--B

Smith's Report

is published by Bradley R. Smith

For your contribution of $39 you will receive 12 issues or SR.
In Canada and Mexico--$45
Overseas--$49

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SMITH'S REPORT

On the Holocaust Controversy

Nº 108 www.OutlawHistory.com September 2004

Supporting "The Campaign to Decriminalize World War II History"

SEPARATE THE PEOPLE FROM THE PROBLEM

Only last week I read a striking letter written by Presidential candidate Ralph Nader to Abraham Foxman, director of the Anti-Defamation League. I was struck by Nader's use of the language—specific, direct, and focused on the problem, not on Abe. Below is the background to Nader choosing to write to Foxman, and then his letter itself.

NADER VS THE ADL

On 29 June Nader spoke at a conference of the Council for the National Interest titled, "The Muslim Vote in Election 2004". In addition to Nader, speakers included Ambassador Edward Peck, former Iraq Chief of Mission, and others. The conference was broadcast on the American cable network C-Span. Addressing, among other things, the U.S./Israeli alliance, Nader said:

"What has been happening over the years is a predictable routine of foreign visitation from the head of the Israeli government. The Israeli puppeteer travels to Washington. The Israeli puppeteer meets with the puppet in the White House, and then moves down Pennsylvania Avenue, and meets with the puppets in Congress. And then takes back billions of taxpayer dollars. It is time for the Washington puppet show to be replaced by the Washington peace show."

On 2 July, ADL issued a Press Release responding to Nader's comments.

NEW YORK, July 2 [U.S. Newswire] -- The Anti-Defamation League (ADL) today objected to independent presidential candidate Ralph Nader's characterization of the White House and Congress as being "puppets" of the Israeli government and Israel lobby in the United States.

In a letter to Mr. Nader, Barbara B. Balser, ADL National Chair, and Abraham H. Foxman, ADL National Director, said:

"We write to object to your characterization of the White House and Congress as 'puppets' of the Israeli government. Reasonable people can and do disagree with American policy related to the Middle East, and specifically American support for Israel.

"However, there is a line between thoughtful, reasoned, constructive disagreements and offensive hyperbole. Indeed, one may disagree with America's Middle East approach, but to assert that U.S. policy in such a complex and volatile region is the product of wholesale manipulation by a foreign government fails to take into account important US interests that are involved. Moreover, the image of the Jewish State as a 'puppeteer,' controlling the powerful U.S. Congress feeds into many age-old stereotypes which have no place in legitimate public discourse.

"We would have hoped that you might have made a more positive contribution to this issue."

Continued on next page

On 5 August Nader released the following reply addressed to Abraham Foxman:

Dear Mr. Foxman:

How nice to hear your views. Years ago, fresh out of law school, I was reading your clear writings against bigotry and discrimination. Your charter has always been to advance civil liberties and free speech in our country by and for all ethnic and religious groups. These days all freedom-loving people have much work to do.

As you know there is far more freedom in the media, in town squares and among citizens, soldiers, elected representatives and academicians in Israel to debate and discuss the Israeli-Palestinian conflict than there is in the United States. Israelis of all backgrounds have made this point.

Do you agree and if so, what is your explanation for such a difference?

About half of the Israeli people over the years have disagreed with the present Israeli government's policies toward the Palestinian people. Included in this number is the broad and deep Israeli peace movement which mobilized about 120,000 people in a Tel Aviv square recently.

Do you agree with their policies and strategy for a peaceful settlement between Israelis and Palestinians? Or do you agree with the House Resolution 460 in Congress signed by 407 members of the House to support the Prime Minister's proposal? See attachment re the omission of any reference to a viable Palestinian state – generally considered by both Israelis and Palestinians, including those who have worked out accords together, to be a sine qua non for a settlement of this resolvable conflict – a point supported by over two-thirds of Americans of the Jewish faith. Would such a reasonable resolution ever pass the Congress? For more information on the growing pro-peace movements among the American Jewish Community see: Ester Kaplan, "The Jewish Divide on Israel," The Nation, June 24, 2004.

*Enclosed is the "Courage to Refuse – Combatant's Letter" signed by hundreds of reserve combat officials and soldiers of the Israeli Defense Forces. It is posted on their web at: www.seruv.org.il/defaulteng.asp . One highlight of their statement needs careful consideration: "We shall not continue to fight beyond the 1967 borders in order to dominate, expel, starve and humiliate an entire people. We hereby declare that we shall continue serving in the Israel Defense Forces in any mission that serves Israel's defense. The missions of occupation and oppression do not serve this purpose – **and we shall take no part in them**" (Emphasis in original). Do you agree with these patriotic, front line soldiers' observation that Israel is dominating, expelling, starving and humiliating an entire people – the Palestinian people – and that in their words "the Territories are not Israel?"*

What is your view of Rabbi Lerner's Tikkun's call for peace, along with the proposals of Jewish Voice for Peace, the Progressive Jewish Alliance and Americans for Peace Now? As between the present Israeli government's position on this conflict and the position of these groups, which do you favor and why?

Do you share the views in the open letter signed by 400 rabbis, including leaders of some of the largest congregations in our country, sent this March by Rabbis for Human Rights of North America to Ariel Sharon protesting Israel's house-demolition policy?

Have you ever disagreed with the Israeli government's treatment of the Palestinian people in any way, shape or manner in the occupied territories? Do you think that these Semitic peoples have ever suffered from bigotry and devastation by their occupiers in the occupied West Bank, Gaza or inside Israel? If you want a reference here, check the website of the great Israeli human rights group B'T selem.

Since you are a man of many opinions, with a specialty focused on the Semitic peoples, explain the United States' support over the decades of authoritarian or dictatorial regimes, in the greater Middle East, over their own people, which is fomenting resistance by fundamentalists.

These questions have all occurred to you years ago, no doubt. So it would be helpful to receive your views.

As for the metaphors—puppeteer and puppets—the Romans had a phrase for the obvious—res ipsa loquitur. The Israelis have a joke for the obvious—that the United States is the second state of Israel.

How often, if ever, has the United States—either the Congress or the White House—pursued a course of action, since 1956, that contradicted the Israeli government's position? You do read Ha'aretz, don't you? You know of the group Rabbis for Justice.

To end the hostilities which have taken so many precious lives of innocent children, women and men—with far more such losses on the Palestinian side—the occupying military power with a massive preponderance of force has a responsibility to take the initiative. In a recent presentation in Chicago, former Israeli Prime Minister Ehud Barak made the point explicitly—Israel should take the initiative itself unilaterally and start disengaging from the West Bank and Gaza and not keep looking for the right Palestinian Authority. Amram Mitzna, the Labor Party's candidate for Prime Minister in the 2003 election, went ever further in showing how peace can be pursued through unilateral withdrawal. Do you concur with these positions?

Citizen groups are in awe of AIPAC's ditto machine on Capitol Hill as are many members of Congress who, against their private judgment, resign themselves to sign on the dotted line. AIPAC is such an effective demonstration of civic action—which is their right—that Muslim Americans are studying it in order to learn how to advance a more balanced Congressional deliberation in the interests of the American people.

Finally, treat yourself to a recent column on February 5, 2004 in The New York Times, by Thomas Fried-

man, an author on Middle East affairs, who has been critical of both the Israeli and Palestinian leadership. Mr. Friedman writes:

"Mr. Sharon has the Palestinian leader Yasir Arafat under house arrest in his office in Ramallah, and he's had George Bush under house arrest in the Oval Office. Mr. Sharon has Mr. Arafat surrounded by tanks, and Mr. Bush surrounded by Jewish and Christian pro-Israel lobbyists, by a vice president, Dick Cheney, who's ready to do whatever Mr. Sharon dictates, and by political handlers telling the president not to put any pressure on Israel in an election year—all conspiring to make sure the president does nothing."

These are the words of a double Pulitzer Prize winner.

Do you agree with Mr. Friedman's characterization? Sounds like a puppeteer-puppet relationship, doesn't it? Others who are close to this phenomenon have made similar judgments in Israel and in the United States.

Keep after bigotry and once in a while help out the Arab Semites when they are struggling against bigotry, discrimination, profiling and race-based hostility in their beloved adopted country the U.S.A. This would be in accord with your organization's inclusive title.

Sincerely,
Ralph Nader

A remarkably focused letter addressing the most toxic issue in American cultural and political life. I have heard very little about it, though it was made public on 7 August. The fact that I have heard so little, even from the ADL, suggests just how toxic the issue is for the lives and careers of those who are interested in the matters Nader addressed.

And then there is the issue of synchronicity. A couple times a week, in the early evening, I go out walking on the main street in town, a book tucked under one arm, usually the left one. Recently I have been stopping at a taco stand that has a small room behind it with six tables and good light. I sit at a plastic table in a plastic chair, ignore the insanely loud ranchero music on the juke box, and the sometimes rowdy patrons outside at the little taco bar, order a *Negra Modelo*, a good dark Mexican beer, and read for an hour or so.

Over the last few weeks at the taco stand I have read Chogyam Trungpa on *The Myth of Freedom and the Way of Meditation*, and most recently *How Can I Help, Stories and Reflections on Service* by Ram Dass and Paul Gorman. I have never been much for meditation, which is an understatement. But Trungpa is an interesting guy, and his use of the language is very sophisticated and very simple. I have had the paperbound book for so many years that the spine broke in half when I first opened it. I carry it around bound up with a thick rubber band.

On the first page showing in the second half of the broken book, page 111, I see I have underlined the sentence, "Unskillful action becomes irrelevant." In the next few pages I have underlined: "It requires tremendous discipline to avoid converting people ... Patience implies heroism in the sense of having nothing to lose ... [Do not be] inhibited by conventional morality or idiot compassion ... The more perfect you become, the more subtle your imperfections." That's pretty good stuff for a Tibetan.

Ram Dass was one of the Harvard fellows who followed Timothy Leary into the LSD experiments of the 1950s and then on into Eastern "wisdom" studies in the 60s and beyond. LSD fell by the wayside, but the guru phenomenon has continued to develop in the US and throughout the West. *How Can I Help?* is a look at "service" from the perspective of psychology and the religious traditions of East and West alike. On the back cover we are told, "Not a day goes by without our being called upon to help one another—at home, at work, on the street, on the phone. We do what we can. Yet so much comes up to complicate the natural response. Will I have what it takes? How much is enough? How can I deal with suffering? And what really helps, anyway?"

All these are practical questions relevant for revisionists, and those who oppose revisionists, to ponder. It is an act of "helping" to remove the burden of taboo from the consciousness of those we know—or know of. It is an act of "helping" to remove the social and personal stigma from those who have been wrongly charged with great crimes. We "help" when we argue for the right of all to freely express what they think and how they feel about issues that most interest them.

It might be said that in my work I should read more revisionist and fewer "religious" tracts. I suggest that revisionism (getting history into accord with the facts), should not be "inhibited by conventional morality" (the fear of defending Germans who have been wrongly condemned), or "idiot compassion" (buying every Jewish 'survivor' story at face value), and that I should ask every day "how can I help" those who have been, and are being, victimized. I suggest that it is all relevant to the work.

Which brings me to the book I took with me last night when I went walking with visions of beer and literature dancing before my eyes. It was a best-seller in the 1980s, *Getting to Yes: Negotiating Agreement Without Giving In*, by Roger Fisher and William Ury of the Harvard Negotiation Project. The paperback edition I have was printed in 1983. The pages are turning brown and the cover is beat up. I chose it because it occurred to me that in certain ways, introducing revisionist arguments to students, or a radio audience, people who know nothing about them, can be looked at as a "negotiation." It's something of a stretch, but the idea had caught my attention.

When I got to the taco stand I took a chair, ordered the *Negra Modelo*, and then looked at the back cover of *Getting to Yes*. There I read, among other blurbs: "*Getting to Yes* tells you how to separate the people from the problem." When I read that one sentence it was as if a little clap of thunder slapped at my brain. *Separate the people from the problem!* Exactly! And in the same instant I realized that

that is what had so struck me about Ralph Nader's reply to Abraham Foxman. Nader had separated the person who is Abraham Foxman from the problem he wanted to address—the politics of the U.S./Israeli alliance. Someone, somewhere, was trying to tell me something. I was in the mood to listen.

The pitch for the reader to buy *GettingTo Yes* on the back cover included "...focus on interests, not positions" and "...negotiate successfully with opponents who are more powerful, refuse to play by the rules, or resort to 'dirty tricks'." Is that on the mark for a revisionist—or what?

Who comes to mind immediately? We all know who they are, and who support them. But if we are going to "negotiate" about issues that both those folk and we ourselves are interested in, it might very well be a good idea to follow the precedents that have been presented to me over the last few weeks by such stalwarts as Chogyam Trungpa, Ram Dass, and Ralph Nader.

And just to add a touch of significant mystery to the tale, what did Jesus mean when he urged us to "love our enemies"? I have always thought it a very deep idea, while never quite understanding it. The idea of "negotiation" is in there someplace. If you are going to love your enemy, you are most likely going to have to talk to him. If you talk to him, and he talks to you, negotiation will be in the air. While I don't think Jesus would have intended us to behave with an "idiot compassion" toward those we see behaving badly, He might well have urged us to address the issue that makes enemies of us, not the personality of the people.

Or, to paraphrase the two Harvard capitalists of *Getting to Yes*, the participants in any negotiation [read—the participants in any intellectual or cultural struggle] should come to see themselves as working side by side, "attacking the problem," not each other. This is a moment in the world of revisionism where such matters are of particular significance.

ORGANIZATION/S OR LONE ACTORS? A GROWING CHALLENGE TO REVISIONISM

I have a letter from Lou Schier that addresses this simple, endlessly complicated, and probably irresolvable problem for revisionists—certainly in the short run. There has never been more dissension among revisionists than there is today. If you are online and get the various newsletters circulated by revisionists, you understand what I am speaking of. There are few among us, including myself, who has not contributed to this dissension.

Below is an edited text of Lou's letter to me. He may not say it all, but he says a good deal of it.

I skimmed your newsletter [SR107] attached to your last email and was disappointed that my advice doesn't do you any good. You agreed to enlist an experienced, mature volunteer to begin organizing for you. What happened? This person would be your partner. You would delegate to him and give him access to your experience, tools, and contacts. Perhaps you would give him a page of your newsletter for this task. You would need to share your influence.

My opinions may seem harsh, or as personal attacks on others, to those who have lost sight of our goals. Our biggest problems are the personalities of the leading activists for our cause for truth—and you are among them, Bradley. You all appear to be engaged in self-promotion using our cause as a means. Everyone promotes his newsletter, books, videos, efforts, etc. You maintain a mailing list of supporters on the promise that you are doing something. You are all on ego-trips. I can't think of one activist in the movement that this doesn't apply to.

And you are all failing. Why? Because there is no organization, like the former IHR, to magnify and focus the power of supporters across countries and generations. Individuals can build organizations, but they cannot replace them, and that is what they, and you, have been trying to do.

Individuals cannot replace organizations!

We need organizations in order to succeed. This is why I encouraged you to partner with a trusted and experienced volunteer to organize the campaign for you. I expect you to blaze the trail, to experiment and learn by trial and error, so that other speakers can follow your trail across the campuses of America. We need OUR OWN student chapters on campuses. Otherwise there will be nothing left after you are gone. This is the edifice, the organization, to your life that you should be building—newsletters and books are not enough. Otherwise, what will come of all your work?

You write that the title of The Campaign to Decriminalize Holocaust History was perhaps an error of judgment, that it was misnamed. That it is inappropriate for college campuses. I agree. Revisionism applies to U.S. history starting with Lincoln and the War of Succession. Change the title and broaden the purpose. I am not certain that changing it to The Campaign to Decriminalize World War II History is inclusive enough. That's for you to decide. But this is an

example of the process of learning and adapting I keep referring to.

You are using a "fringe issue," Holocaust revisionism, to develop a dialogue about larger issues. You have not claimed that a successful campaign on this one issue will save the world. The NRA thinks everything is OK as long as we are armed. The NA thinks everything is OK as long as we are White. Truth, Justice, Liberty, and Peace are in casual {causal?} relationship. Everything starts with Truth. All ruling class lies should be exposed. The Holocaust, Pearl Harbor, White Guilt, etc. are all important lies that support myths used to shape our lives, culture and politics.

The title of your Campaign to Decriminalize Holocaust History can be continued, or changed, but the campus organizations should serve to expose all ruling class lies. You can campaign on one issue and found a chain of student clubs to serve and promote the truth on all issues. They are not issues that are mutually exclusive.

Never assume, never hesitate to ask for help. You don't know what your message will mean to any particular individual. A book tour may not motivate anyone. A Holocaust revisionist campaign may motivate a few. Fighting for Truth, Justice, Liberty and peace will motivate many, many more people. If you can found campus clubs across America dedicated to liberty, or "free expression," you will get volunteers.

Remember. We adult volunteers are only the support group, or organization, for those who will do the real campus work. You and the students and their organization will do the real work. We are talking about two complementary organizations. Colleges will not support non-student clubs.

Writing & selling for the cause is simply not enough. The bottom line is that if courageous individuals like you, Zundel, Rudolf, Faurisson and the others die without leaving behind an organization, then everything you have accomplished goes on your headstone. And that will be it. You become, at best, a footnote in history rather than a force for changing history.

Organizations can be infiltrated, corrupted, misled, etc., which only argues that we should have more than one. This is why I advise you as I do. This is why you should advise Zundel in the same fashion. Zundel squandered his first opportunity to organize in Canada. When Zundel is eventually released he should seek organizational avenues for the credibility he has earned, and is earning, while he survives and fights from his jail cell.

Bradley—organize! Write, speak, and at the same time organize. If you don't, whatever you accomplish is going to disappear when you disappear.

D.S. (Lou) Schier

This letter, which was not written for publication though Lou said I could send it around, addresses perhaps the most troubling issue facing revisionism today. There is no "center" any longer. In the late 1970s and throughout the 1980s and early 1990s, there was an organizational center for all of us at the Institute for Historical Review. IHR no longer plays that role. There is no point to pointing the finger at anyone.

I recall that when the "troubles" began between IHR editorial staff and Willis Carto, I thought it would be good for the Institute to separate itself from the racialist, anti-Jewish, and sensationalism of the *Spotlight*. It wasn't that the *Spotlight*, etc. did not publish good stuff, but that it was a different order of publication, and expressed a different order of sensibility, than the *Journal of Historical Review*, and what the *Journal* represented.

Personally, I always liked Willis Carto. He always treated me fairly. He was generous with me. But I was never his confidant, and I never really understood the organizational situation at IHR, or, legally, what the money issue was all about. I still don't, regardless of the heated missives that fly back and forth via the Internet.

In any event, what I thought would be "best," came to be. Willis and the IHR parted ways, and it was the beginning of a catastrophe for all of us. It was not the end of revisionist work, but it was a catastrophe for the "movement." This illustrates how poorly I judged what the situation really was.

Earlier this week I had the opportunity to spend an evening with Mark Weber. Oftentimes we pass by one another at this function or that one, like ships passing in the night. It was a swell evening. We had business to discuss, but of course we also talked about how things are going generally. Mark observed that there is a real desire for "community" among revisionists, where there is none. While revisionist "names" are striking out at each other with an increasing ferocity via the Internet, those who support revisionist activists are increasingly asking that some kind of "community" be reestablished among us.

"There is no community among revisionists," Mark said. "It just isn't there."

He was stating the obvious. And in that moment memory flashed back to a very early IHR conference I attended, perhaps the second that was held, where I was asked to introduce Doug Christie, the long-time legal defender of Ernst Zundel. He was to be given IHR's first "free speech" award for his work in Canada. I didn't know Christie, so that afternoon we had a sit-down where I interviewed

him for half an hour or so. He was a very easy guy to like, and a very easy guy to admire.

That evening I introduced Christie to the assembled diners in the beautiful banquet room. The round tables were all covered with white cloths. Every seat was taken. A high good humor and enthusiasm pervaded the room. The applause for Christie, the abundant energy, the air of success and expectation—the sense of community—flooded the room on every side. There was a warmth and good fellowship that permeated the gathering. I was glad to be there, and I was certain we were doing something—all of us—that was needed, and that was good. The sense of community was very strong.

The other night Mark and I had other matters to discuss, so we didn't go on about "community," but on the drive back to Baja thought returned again and again to the problem of "community." Now, as I work on this newsletter, and go over Lou Schier's observations about organization, I see how community and "organization/s" are part of the same field. Community can exist without an overt organization among those who live side by side, but when the members of a certain "community" are scattered all over the nation, and the planet, organization is essential.

Community and organization is failing among revisionists for many reasons, not all of which, of course, originate with ourselves. This is a difficult business. We all know the situation. Ostracized by academics, media, politicians, and for the most part the general public itself, we have no position, no connections in high places, and no money. Some of us are in prison, others in exile to evade prison, while the rest who are activists continue our work without hope of reward or any kind of final "victory," but with only the understanding that we are on the right side of this important struggle.

At the same time, too many of us are divisive by nature—as might be expected of those who commit themselves to a struggle that cannot be won in our lifetime. Too many of us are too quick to insult those with whom we have some disagreement, large or small. And too many of us are too eager to feel insulted by others. There are many large egos in our "community," as is only natural in this kind of work, but many of these egos are terribly fragile in the face of criticism, or mere disagreement. Real community would give those among us who are so quick to insult and so quick to feel insulted, a sense of social security that is badly needed.

But as Mark observed, there is no revisionist "community." It no longer exists.

Which leaves open the question of organization/s. It would appear to me that if Schier is right, and I believe he is, it would be good if we were to think of organizations—in the plural. IHR is still with us, and has many, many supporters, if not as many as it did before. There are several other, smaller, and quite small, revisionist "centers" of interest, or circles of like-minded, like-feeling persons. These "communities," each a proto-organization, already exist. The members of each circle have their own point of view, their own principal interests. I count myself among those having a circle of interested supporters and volunteers—many of whom support other revisionists as well.

Schier's point would be that while there are many revisionists associated with many informal revisionist "communities," there are none associated with organizations that are doing organizational work. Without real organizations, he would say, our individual work will come to nothing.

I understand that argument, but don't buy it completely. Thomas Paine had no organization, but helped prepare the ground so that others would organize. Marx was not an organizer, but who prepared the ground for "organization" more thoroughly than Marx? Arthur Butz did not organize, or Robert Faurisson, or Harry Elmer Barnes. It would seem that there are those who are created to organize, and those others who are created to write, and speak, and play their individual roles in supporting organizations.

I'm afraid that I am of the latter, a less important—at this particular moment in time—creation. The difficulty for us right now is that we need organizers. We have thinkers, writers, scholars, speakers, activists. We have the tide of history on our side. We have everything—but we have no organizers. None, that is, who are inclusive by nature, rather than exclusive. I have been told that I am in a good position to organize revisionists.

But I'm not the guy. I do not have that kind of character. I don't have that kind of ambition. I am not well organized myself. I think I am the guy who Schier told some months ago to write and speak and allow others to do everything else. I think that writers and scholars such as Butz, Faurisson, Fritz Berg, Carlo Mattogno, Sam Crowell, Jurgen Graf, Serge Thion, and others too numerous to mention and/or whose names do not occur to me at this moment, have done the work that will overturn received opinion about the allegedly unique monstrosity of the Germans, as well as the moral basis for the U.S. alliance with Israel against the entire Muslim world and all good sense.

That work has been done. Some of us, myself among them, will do our best to take this issue to the public. One day, perhaps sooner than we have any good reason to suspect, there will appear one, or two, or more among us who will begin to organize what should be organized, building it on top of all the work that has been done and that is being done now. For myself, I fully expect Lou Schier's prognostication to come true. When I disappear, my work will almost entirely disappear with me. But the work of those like Faurisson and Butz and Berg and Thion and Mattogno and Crowell and Graf and Rudolf and all the rest of them—the work that I promote with my work, will remain.

It is quite clear to me, as O'Keefe has mentioned several times, that the other side has simply stopped all scholarly work in the face of revisionist arguments. Revisionist arguments have won the day in academia. No one in academia can say so. No one is willing to destroy his career by

addressing revisionist arguments. After more than a quarter century the first academic paper to address Butz's *Hoax of the 20th Century* has yet to be published. Not one paper in English, that I know of, has addressed any substantial part of Faurisson's work.

The academics have simply shut up about revisionist arguments. They understand the danger. If they do address any substantial revisionist text, when they finish with its failings, they will be left with what's left over. They just can't risk it.

Meanwhile, I am going to keep my eye out for the organizer/s among us. I have never thought before to do that. Lou Schier has impressed on me the need to do it. I don't expect any miracles, but I'm going to keep my eye out. I'm going to talk it up. I'm going to do what I can. Meanwhile, I'm going to write, speak, and take my bloody book, *Bones*, to the public, with the assumption that there is no light between promoting *Bones* and promoting revisionism. No matter the odds. As you will see below.

If we revisionists were willing, to address each other with the directness, the simplicity, and the formal good will with which Ralph Nader addresses Abraham Foxman, the possibility for revisionist "community" and organization would become significantly greater than it is now. But we are going to have to decide that we will address the problem, not the people.

ERNST ZUNDEL

On 5 August Ingrid informed her *Z-Gram* readers that for once she had "good news" about Ernst's legal nightmare.

We won our appeal in the Sixth Circuit Court!

In a seven page document, called an "Opinion", stamped "Not recommended for full-text publication", Circuit Judge Sutton summarized the three-panel judgment of the Sixth Circuit Court that Ernst was, and is, entitled to habeas corpus, and that the case will be remanded back to the Knoxville District Court to be unraveled and set right!

The first sentence reads, "Although the precise nature of the events that resulted in Ernst Zundel's deportation to Canada casts more shadows than light on this appeal, several initial facts are clear."

The judge then outlines in broad strokes the illegalities that were permitted in this "deportation" and cites the reasons why this case calls for another look as to exactly what happened—and why.

You can write to Ernst at the following address. When you're in prison, letters have a special importance.

Ernst Zuendel
Toronto West Detention Center
Box 4950, 111 Disco Rd
Rexdale, Ontario M9W 1M3
Canada

NOTEBOOK

On 28 April, when I was at Cal State Chico, the Web site for www.breakhisbones.com was hijacked by a third party unknown to me. I don't know how. Neither does anyone else. Except the hijacker, I suppose. In May and early June I had other issues to attend to, and I took it rather for granted that I would be able to straighten the matter out via routine back and forth with the hosting company. I was wrong.

Germar Rudolf advised me that the simplest thing to do would be to rename the site from a ".com" to a ".org" and get on with it. No one who had ever gone to the site would be able to find it until they learned the new address, but it did seem like the best thing to do. So I did it. I "pointed" the Bones site to Germar's ISP.

In early August Germar was notified that his own ISP had gotten complaints about his content and that his service would be cancelled immediately. Germar had to back up his own huge site, CODOHWeb, Breakhisbones, OutlawHistory, and all the other revisionist sites he is hosting. Or they would be lost in the cosmic bowels of the Internet. He did a real stand-up job of it. None of us lost anything. In 72 hours he was back up and running with a new ISP.

When my new Mexican Web technician tried to hook up my new Bones Web site to Germar's new ISP, he couldn't do it. There was some glitch that neither he nor Germar could figure out. No one else that Germar was hosting had any problems. Only me. Now the time issue was getting very serious. The new academic year was bearing down on me.

The third week in August I decided to take breakhisbones.org and outlawhistory.com to another server. On Thursday, 26 August, when I was in Los Angeles for the meeting with Mark Weber, I found that my new Mexican Web technician had breakhisbones.org up and running. It had taken 24 hours. It felt like something of a miracle. Now I could get to work on it.

I returned to Baja the next day and worked on the site, using the Dreamweaver program, Friday evening and all day Saturday. I wanted to reorganize and simplify the page. On Sunday when I sat down to continue the work, breakhisbones.org and OutlawHistory.com had both disappeared from the Web. The next day my Web tech-

nician came in and said he had never had such an experience before. Someone was horsing around with my sites. We couldn't get to the bottom of it.

As of this writing (26 August), breakhisbones.org is finally back online and I am working with it. I need three or four more days to get it right. OutlawHistory is still not up. I have lost about 30 days because of a deliberate sabotage of my Web sites by persons unknown. I think I have a way to track them down, I have a way to get some compensation from my previous hosting company, but I don't want to spend the time with that. I've lost too much time as it is.

A number of you have written to say that while you like *Break His Bones* as a book, you do not believe the title works. **"Good book, bad title,"** as a California man wrote recently. I'm rather of the same mind. I have some ideas for modifying the title when I reprint it. If you have any thoughts on improving the title it has now, or for a new title, I'll be glad to hear from you.

Received a note from Serge Thion saying that he had read in *Bones* that I was in Saigon in 1968. "*Funny, I was there too. On the Y Bridge, towards Cholon. Taking pictures ... .*" I didn't recall writing about Vietnam in *Bones*. It took me a while to run down the reference. It was in the final chapter where I wrote a couple paragraphs about walking one evening here in Baja after 9/11 and how thought recalled, out of the blue, the afternoon in the 8th District of Saigon, across the Y-Bridge from Cholon. I was on patrol with a company of the Ninth Infantry, making our way through the eerie, smoldering silence after the Americans had flattened the neighborhood with planes and artillery, and the only sound in the smoky air was that of coconuts falling from a few still-standing trees. So far as Serge and I know, we were there together that day.

A reader asks **"How can I join CDHH?"** The Campaign to Decriminalize Holocaust History is not a "membership" organization. It was created with the same idea as CODOH. It will draw volunteers to it one at a time, and we will do the work that needs to be done step by step. The first thing to do is to get the printed Statement of Principle out to students on campus, and to media. Because of the problems with ISPs mentioned above, OutlawHistory.com has not been online either. I expect it to be up this evening. We're that close.

Meanwhile, **those of you who have not received a printed copy of the 24-page Statement of Principle for CDHH,** drop me a line and I'll send you a copy. If it is a document you would like to help distribute, particularly on campus and to media, but anywhere, I will send you whatever number you'd like for fifteen (15) cents each, which is about what they cost to print.

I also have a small ad I would like to test in papers on campus.

THE CAMPAIGN TO DECRIMINALIZE WORLD WAR II HISTORY
www.OutlawHistory.com

This is the least expensive ad we can run. I would insert it one time each week, usually on Thursday. Pick your own campus paper. I will tell you the cost of the ad and take care of all insertion issues. Or—you can take care of it yourself. That would be the most efficient way. You would then keep me apprised of any story that develops, and I will follow up on it. This can lead to radio, print press, and possibly a speaking date. This is a very cost-effective way to create a story. Let me hear from you.

Some of you, when you send contributions, request that I not spend the time and money to reply to you with a letter of thanks. You want me to use my limited time on "more important" matters. You understand that I appreciate your contribution. You're willing to let it go at that.

It's not so time-consuming as it might appear. Here's how it works. Twice a month I write a one-page update on the work, and print out enough copies to send to each of you who have contributed during the previous fifteen or twenty days. I then initial each letter in red ink. You get a current update on the work, I am able to confirm receipt of each contribution I receive, and Paloma sends them out. If I were to send the update to some contributors but not others, it would create more bookkeeping for me, not less.

I very much appreciate the help you sent during August. Summer is always a difficult time for me, and this summer has been worse than usual. Because of the Web problems I wrote about above, I have not yet begun working on the "buzz" for *Break His Bones*. I will have begun that work by the time you receive this issue of SR.

Some of you certainly doubt my ability to do anything significant with *Bones* after all this time. Oddly, I feel certain that I can. And that it will create substantial rewards for us. In any event, I depend on you to keep me working here. There's no one else.

--Bradley

Smith's Report
is published by Bradley R. Smith

For your contribution of $39 you will receive 12 issues or SR.
In Canada and Mexico--$45
Overseas--$49

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[NOTE] I cannot reply to email messages sent via AOL.

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SMITH'S REPORT

On the Holocaust Controversy

Nº 109 www.OutlawHistory.com October 2004

Supporting "The Campaign to Decriminalize World War II History"

DEVELOPING THE TALK RADIO OPTION—POST 9/11

I'm still at it. It looks like I might be finding an opening. Too soon to tell. I've been struggling with the "new culture" of talk radio for two seasons now. It used to be easy to do radio about revisionism, now it's difficult. The culture has changed. I have to change with it. "Terrorism" is all over the media. Media is soaked in the terrorism story. That's where I'm going to go. The question of terrorism leads directly to revisionist arguments about the Holocaust story.

On pages two and three of this report I have reproduced the press release to radio and the wire services that I used during the third week in September. I've gotten a couple call-backs, but nothing solid yet.

This is the first release I have sent to radio that does not mention the Holocaust story generally, or any particular Holocaust story specifically. Nothing about Anne Frank's father being a Nazi collaborator, nothing about the conferences sponsored, but not reported on, by the New York Times and the ADL to convince student editors to not run advertisements by CODOH. In the '90s, these would have been very successful releases. But last season, they failed utterly.

While the Holocaust story is not mentioned in my latest release, it is "built into" the text. If we are going to talk about terrorism, and if terrorism is the intentional killing of innocent, unarmed civilians, we are led directly to the intentional killing of the civilian populations of Nagasaki, Hamburg and a 100 other Japanese and German cities. No getting away from it.

Of course, when Americans intentionally kill innocent, unarmed civilians, we do it for a "greater good," unlike those we are fighting, who intentionally kill civilians because they are warped, genocidal haters. I believe I will be able to make the hypocrisy of this—stupidity?—pretty obvious during any reasonably rational interview.

When the issue of the extermination of Jews in gas chambers comes up as legitimating American policy with regard to intentionally killing unarmed civilians, I will have a simple observation to make. The great crime that the Germans are accused of during that war was the intentional killing of innocent, unarmed civilians—the exact policy the Americans used to win the war.

So there are good reasons to intentionally kill innocent civilians, and bad reasons to intentionally kill them. Germans and Arabs intentionally kill civilians for bad reasons, we kill them for a "greater good." I believe I can get this idea across to a good part of the listening audience.

During the interview I will be able to connect the German "weapons of mass destruction" fraud, to the Iraqi "weapons of mass destruction" fraud. And there we will be. Iraq, terrorism, and revisionist theory—all in bed together for an hour.

As Faurisson has it with regard to Iraqi and German WMDs—the same fraud, the same people promoting the fraud. Not just Jews. But all those who, to be inclusive, I can refer to as "Israeli firsters." The release is on the next page.

Continued on next page

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FOR IMMEDIATE RELEASE LET'S TALK!

TERRORISM

THE UNEXAMINED MORAL ISSUE

"Terrorism" is the intentional killing of innocent, unarmed civilians to gain a political end. We all condemn terrorism.

Terrorists argue that their motive for killing innocent, unarmed civilians is to achieve a "greater good" for those they represent. For me, their sincerity is confirmed by the voluntary sacrifice of their own lives for this "greater good."

"Terrorism" is a morally complex issue, one that is not yet being addressed in America by either Democrats or Republicans.

The Arab fanatics who attacked and killed some 3,000 innocent, unarmed civilians in the World Trade Towers would argue that they did so for the "greater good" of Arabs and Muslims everywhere, and that it was "morally right."

Americans, Democrats and Republicans alike, argue that when they burned alive the innocent, unarmed civilian populations of Nagasaki, Hamburg, and a hundred other Japanese and German cities, that it was for a "greater good," and thus "morally right." They make that argument with great sincerity.

Those who represent conventional American culture—politicians, the professorial class, print and electronic journalists—"fractionate" the moral dilemma of intentionally killing innocent, unarmed civilians into "acceptable" (good) and "unacceptable" (bad) reasons for intentionally killing--whomever.

"Fractionating" this great moral issue—terrorism—assures us that we will not be able to solve it. There will always be those to whom killing innocent, unarmed civilians will further (in their own view) a "greater good."

Isn't this election season a good time to demand that we, Democrats and Republicans alike, begin to judge ourselves using the same moral standards we use to judge our "enemies?" Is this not a good season to begin to see their actions reflected, regrettably, in our actions?

This is not a matter of feeling guilty, but of seeing things as they are. In the eyes of those who want to kill us for what they believe is their own "greater good," we—as Democrats and Republicans—have no moral authority.

Isn't it time to stop evading this great moral issue—intentionally killing the innocent for a "greater good"—that is so subversive of American ideals, and begin to lead by principle and example rather than by killing?

-- more --

SUGGESTED QUESTIONS

Are you accusing Americans of being terrorists? Yes or no?

How can 9/11, the brutal mass murder of innocent civilians by Arab militants, be compared to a democratically elected government fighting to defeat an Iraqi tyrant guilty of mass murder?

Are you defending terrorists who saw off the heads of innocent American civilians? How can you believe such monsters are "sincere?"

Are you saying that the intentional killing of unarmed Israeli civilians riding buses, for example, or eating pizza, is done for a "greater good?"

Are you saying that terrorist murderers in Iraq are employing the same moral standards for killing civilians that Democrats and Republicans employed in past wars that were just and necessary?

How do you fight a war without killing civilians? There are civilian casualties in Iraq, but they are not being intentionally killed.

Are you suggesting that it was not for the "greater good" that Americans fought the Nazis, and the Japanese who attacked America?

How many American soldiers do you think were saved from certain death by the nuclear strikes at Hiroshima and Nagasaki that ended that war?

In real life, isn't every great moral issue "fractionated." Isn't there a time when it is morally right to bear false witness, morally right to kill, morally right to not honor your mother and father?

==========

Bradley R. Smith is director of
The Campaign to Decriminalize World War II History
www.OutlawHistory.com

He is the author of
Break His Bones: The Private life of a Holocaust Revisionist
www.BreakHisBones.org

Smith has been a free-speech advocate since the 1960s when he was a book seller on Hollywood Boulevard. There he was prosecuted for refusing to stop selling a book then banned by the U.S. Government—Henry Miller's ***Tropic of Cancer***. Smith has given interviews to hundreds of talkers, news broadcasters, and print journalists.

###

This release is the first in my search for a way to break through the wall that radio has set up against revisionism on the one hand, and the newspeak use of the term "terrorism" on the other. Terrorism is the lead story in American media today, and if it is legitimate for us to be there, we should be there.

My next release is already drafted and will be thought, perhaps, considerably more radical than the present one. Perhaps by some readers of this report.

I will ask why terrorism gets such a "bad press." I will note that terrorists are idealistic, patriotic, dedicated, courageous, and sincere. Many are deeply religious. They prove their dedication and sincerity by volunteering to die for what they believe is right.

During WWII, when our own young men intentionally burned alive the civilian populations of Japanese and German cities via mass terror (terror!) bombings—were they not idealistic, patriotic, dedicated, courageous and sincere? Were not the majority of them committed Christians?

When we see on Arab television videos of Arab murderers slitting the throats of unarmed civilians for a "greater good," it is repulsive beyond understanding. When we think of Americans burning alive and blowing to bits tens of thousands of Japanese and German children, we have a different, a lesser reaction.

Part of the problem is that we did not see it. Those who were committing the act did not see it happening. They were very far away, very high in the sky. Even now, emotionally, I am more disgusted by what the Arabs do today than what Americans did then, though there is no comparison in the amount of suffering that we brought about compared to what we, as a people, have suffered. It's an issue of "imagination," rather than understanding.

I was alive then. I remember when all the ladies in Hiroshima and their children and mothers and grandmothers were deliberately incinerated. I was fifteen years old. While I thought it was an interesting turn of events, it did not occur to me to feel revulsion for what we had done, or sympathy for what the Hiroshima ladies and their children experienced. It just didn't occur to me. In war that's what you do to your "enemy." He is evil, and he is a demon.

I was with my father and mother that day. I do not recall either of them expressing sympathy for those who had experienced the horror of that first nuclear attack. In the days following, I do not recall anyone on our street expressing doubt about the "morality" of the act. I don't recall any of the news programs bringing up the matter. Surely someone did, somewhere.

Hiroshima and Dresden do not make American patriots "evil." Beheading Americans does not make Iraqi patriots evil. Killing the innocent for the deeds of the guilty is not "evil," it's what we do. All of us. It's one of the primary characteristics of man. Those of us who live in the greatest nation in the history of Western civilization, kill for reasons that are just, while those who kill us do not understand the concept of justice. They are "uncivilized."

I think readers of this report understand that I am not a practicing Christian, a source of conflict with my family, and a thorn in the side of many of you who wish that I were a better man than I am.

Nevertheless, I grew up in this Christian culture and I'm somewhat familiar with the relevant texts, particularly those in the New Testament. There is material emphasized in the New Testament that does not exist or is not emphasized in the Old. Among them are words that it is reported Jesus said.

"Love thy enemy." Three simple words. Endlessly mysterious. No doubt many academics and theologians have written papers on this simple statement which is not so simple, but I haven't read them. To love your enemy is perhaps impossible for mere men. Yet how much more inviting it is than the old encouragement to take "an eye for an eye, a tooth for a tooth."

Love your enemy. I don't pretend to understand the depths of this simple statement. Whatever it means or does not mean, I am deeply drawn to it. At the very least it suggests, to me, that we are all in this together. Americans and Japanese, Germans and Jews, Muslims and Christians. "They" do not do anything that "we" do not do. History is my judge.

Does this mean that I am going to go on radio and suggest that Islamic terrorists are just folk—like our own young and not so young men? Yeah. I guess it does. I have known men all my adult life who, as young men uncomprehendingly perhaps, but with idealism, bravery, and a willingness to sacrifice their own lives to intentionally kill innocent, unarmed civilians for a "greater good." I never found one who I felt had betrayed himself, or who I thought was "evil," for having done what he did.

I know something about this—paradox?—from personal experience. I volunteered for combat duty in Korea. I didn't have to go. I had no "cause" against the North Koreans or the Chinese, like so many Arabs have against the Americans and Israelis. I was twenty years old. I was the only

soldier at Carlisle Barracks in Pennsylvania who volunteered for combat duty in Korea. At least I was until the day in late September, 1950, when I shipped out.

When I look back on the incident now, I see how mindlessly I behaved. I wasn't an idealist. I wasn't even very much of a patriot. I just wanted to have some fun (I can't resist making a pun based on the pop song "Girls Just Want to Have Fun"—call me superficial). "Excitement," then, not fun.

Those Arabs who want to kill us in the buildings where we work, and in the streets where we walk, after a century or two of being pushed around by the French, the Brits, the Americans and our little ally, the only democracy in the Middle East—I think I can understand something of how they feel. They're idealists, patriots and Muslims. And of course, murderers. It's just not all that exotic.

I will argue on radio that it is time that we stop demonizing those who want to kill us. They have their reasons. They are not evil. They're just folk. Like us. You can not negotiate with demons. You can negotiate with folk who you understand pretty much resemble yourself. They're just guys who have a case against you, for themselves. Sounds familiar to me.

Those of us who intentionally kill the innocent for the deeds of the guilty are wrong—even when we do it in the name of a "greater good." It is wrong for them, and it's wrong for us. Once we can talk about the fact that it is wrong for us as well as for them, a conversation might begin that otherwise we will never have.

OUTLAWHISTORY.COM – THE NEWSLETTER

I've taken the plunge. I've committed myself to publishing an Internet email newsletter. The first issue will go out when this present issue of ***Smith's Report*** goes to the printer. This new Internet newsletter is called "OutlawHistory.com—The Newsletter." We have a simple, strikingly designed template, and I finally look forward to doing it.

When I first published ***Break His Bones*** I took it as a given that I would promote the book via the Internet and radio to get a buzz going, then take the book to campus. I took it for granted that I would be able to do all three. My confidence was based on my prior success, over many years, in being able to reach media with the revisionist message that not all is well with the Holocaust Industry, and that it's important that academia and media recognize that fact.

I had been reading the literature on marketing via the Internet for a year before publishing ***Bones***, and knew something about it, but knowing something about it from books and Internet gurus is one thing. Working out a marketing plan for one book using the Internet is something else.

The immediate upside to such a newsletter is the immense audience that is available via the existing technology. The potential market is so vast that, working on a tiny (tiny!) percentile of those I can reach, I can create a significant buzz for ***Bones***.

The downside is the number of man hours that it can take to produce the newsletter itself, and the number of man hours it takes to do the intense canvassing that is necessary. Many Internet newsletters are produced daily, or five times a week. I knew I did not want to do that. I wouldn't have time to do anything else.

And then there was the matter of what content I would focus on. There were already a number of good revisionist newsletters being distributed via the Internet. Ingrid Rimland's Z-Gram was the oldest, with the widest circulation. But others were being produced, including those by Michael Hoffman, Fredrick Tobin, Walter Mueller, Michael Santamauro, Rich Salzer, Germar Rudolf, and more recently The Institute for Historical Review. In the moment I have probably overlooked a couple.

My newsletter would have a specific purpose—to reach those who are ***not yet revisionists***, demonstrate that most revisionists have the same human face as do those who want to imprison revisionists and destroy their work, and begin to create a buzz for ***Bones***. Revisionists who are online do not need me to do what other revisionists are already doing well.

Two academic years have passed since I first printed ***Bones***. The first year I just had too much to do between the work and family issues. The second was overtaken by the unexpected arrival of Christopher Cole in my life. He had sound criticisms about how I was approaching radio, and an idea about how I should approach campus. He suggested that I do this, and that I do that.

Before we were finished Chris threw up the idea for The Campaign to Decriminalize Holocaust History. I thought he was probably right about radio, and that his idea for the Campaign was a little on the brilliant side. Who is there who is going to argue that any historical questions should be criminalized?

Chris wrote the Statement of Principle for the Campaign, but there was a lot of back and forth regarding details. The process took longer than I expected but we got it right. Chris then did all the reference notes. By that time we were into the early part of this year.

Working on the Campaign document focused my attention on the campus project, took my attention away from ***Bones***, and thus from the Internet Newsletter. Too much to do, not enough help to do it.

Anyhow, here we are now. I expect this Newsletter to go to the printer tomorrow, 27 October, and then I will start writing for the OutlawHistory Newsletter for the Internet.

My first goal is to get 500 subscribers to OutlawHistory. As of this writing, there are 137 confirmed subscribers. In the end we will want 5,000 subscribers—or 50,000 if that fantasy is possible. I have no idea yet what is possible. But you can probably imagine what such figures suggest with regard to creating a buzz for ***Bones***, creating new revisionists, and getting help and ideas from new sources.

If you have not received an invitation to subscribe to the OutlawHistory Newsletter, go to www.ourlawhistory.com and there you will find the subscription form.

Once you are subscribed, forward OutlawHistory to everyone you believe might be interested in it. This is called "viral" marketing in the industry. Down here on the ground we call it "word of mouth."

STUDENT ADVOCATES FOR FREE EXPRESSION (SAFE).

You'll recall that I spoke at the Sacramento conference organized by the Institute for Historical Review, after the original conference organized by Walter Muller was blown out of the water by bureaucrats and a suddenly bad press.

After my talk a good looking, long-haired kid came up to me and said, "When you were up there, it was like you were speaking directly to me." His name was Joshua McNair and he was a junior at U Colorado-Boulder. My talk had not been particularly rousing, so it must have been my focus on intellectual freedom. We exchanged email and telephone addresses and by the end of July we were talking, along with Lou Schier.

One day McNair told us he had founded Students Advocates for Free Expression, or SAFE. I was struck by the good sense of the title, and by the fact that he had actually done it. We talked about the Website he was working on, what kind of flyers he would post around campus to announce events, who he should have as his first speaker.

Toward the end of August McNair informed me that SAFE was going to hold its first event, and that David Irving would speak. ***What?*** McNair, following Irving's Website, discovered that Irving would speak at a venue in Denver, contacted him, and Irving agreed to speak for SAFE as well. Is that taking care of business or what?

On 8 September Boulder's The Daily Camera published a disgusting column that opened with:

> "David Irving, one of the world's most notorious Holocaust deniers, will speak at the University of Colorado on Friday. Afterwards, he'll sign and sell copies of his pro-Nazi, Hitler-happy books. Mandatory student fees will fund his police protection. Lovely."

On 9 September the student Colorado Daily published a more responsible piece. We learn that Irving has been called everything from the "greatest historian of World War II to a "racist falsifier of history." Okay. She then gave McNair a chance.

> "McNair, an English major, said he formed the group to 'not only to provide a venue for unpopular views to be espoused,' but also as 'a tool through which we can show students censorship efforts first-hand ... this entire week, I've been dealing with intolerant people that are actually angry that he has the right to share his views and that a group like ours is permitted to exist'"

Campus Hillel was reported to be "upset," and was going to protest the talk.

The CU Student Union president said that while Irving's point of view is "abhorrent," McNair's request for the event met USCU criteria.

That same day, 9 September, I received an email from Joshua. It read, in part:

> *"Today I went before a board of Colorado State Senators and Representatives to testify to the climate of in-*

tolerance that exists on campus today. The response was surprisingly positive. They were disappointed by the fact that I had to deal with such resistance, and a few gave me their card. One sympathetic gentleman is even an attorney.

Basically, it all returns to the fact that a 1999 Colorado Supreme Court decision guarantees all student groups a right to a venire. They are not allowed to discriminate in the distribution of funds, and since they have already explicitly discriminated against me, they know they're in hot water in the future. I told them, respectfully, that they could expect to hear from my attorney, not from a standpoint of action, but as a reminder of their responsibilities to be unbiased. They know to take me seriously, especially after my testimony today in front of the presidents of most of the state universities of Colorado.

On 11 September there were several articles on McNair's event.

The Colorado Daily itself published letters from people who were "outraged," and that the motto "Never again," should apply to talks by Irving as much as it does to gas chambers and "ovens."

The Daily Camera published a boiler plate hatchet job on Irving written by three co-chairs of the Anti-Defamation League, Boulder Steering Committee. The usual.

It also ran a reasonable news story sub-headed "Irving compares U.S. actions to Nazi strategies during World War II." It quoted Irving saying, "What you have done in Iraq is exactly what Hitler did in Poland—invaded on a pretext," and that the U.S. Patriot Act is similar to the Enabling Act, passed by the Nazi Party in 1933 to grant Hitler absolute power in matters of national security." The article noted that the room was packed, with standing room only.

After the event several students approached McNair expressing interest in joining SAFE. To Joshua McNair—

CONGRATULATIONS !!

REVISIONIST COMMUNITY AND ORGANIZATION

I received a lot of mail in response to Lou Schier's letter regarding revisionist organization in the last Report. More than two thousand words in all. Every letter had a different point of view.

On every side there is the desire for community, the recognition that we do need to reorganize, and at the same time the awareness that there is little community and little likelihood for that to happen.

It is more or less understood that with 9/11 the cultural context for revisionism changed dramatically, that terrorism and Iraq dominate public consciousness, and that the Holocaust, while still untouchable, is less and less significant in everyday life. We had a run at it for 25 years, and then we stumbled.

The consensus appears to be roughly divided between two obvious (I suppose) courses of action.

One is the simplest and most difficult solution. That Willis Carto of the American Free Press and The Barnes Review, and Mark Weber of the Institute for Historical review, bury the hatchet and start working together for the greater good. This is the desire that runs very deep through perhaps the largest part of the revisionist community.

There are some who can imagine it happening. I'm not one of them. It's just too late. There have been too many losses on both sides for it to come about. Maybe I'm wrong. Maybe there is one man somewhere, or one woman, who can get the two sides to sit down together and work things out. Meanwhile...

The second is probably the great dream of revisionists everywhere. That one man will appear on the scene—it takes only one man with access to funding—and found an umbrella organization that is open to every side in the revisionist community. This umbrella organization would not have the identical focus that Willis had, or that which the editorial staff for the Journal of Historical Review developed.

The "Umbrella" would be a cooperative organization, not one looking for enemies, or arguments with friends. It would be inclusive, allowing for differences of scholarly. political, and organizational viewpoints. Its purpose would be to network with all other interested parties and organizations, and to encourage networking among its members.

The Umbrella would not try to be the center of everything revisionist, but encourage individual revisionists to do their work, and individual revisionist and associated organizations to—organize. The Umbrella would not be at the core of the revisionist movement, but would "embrace" it, as it were, from above.

The Umbrella would not be there to "control" anyone, or any point of view. It might organize its own events on occasion, but its major purpose would be to help others organize theirs. In this way new people, new organizations, new information, would continually be

brought forward in a way that no single organization or individual could predict.

Receiving so many letters as I did on this issue forced me to recall that I have not been printing letters from readers the last few months. Not certain why. Space. I do want to say, however, that I look forward to hearing from you, that I read every letter I receive, and I appreciate your observations, suggestions, and criticisms. It all goes into the grist for the mill.

WTVN-AM, COLUMBUS OHIO

It happened a little quicker than I expected. The "Sterling" show in Columbus, Ohio booked me for a half-hour this evening (21 September). Very interesting. Sterling is "one of a kind," you see, so he uses only one name.

I could tell from his comments and questions that he had visited OutlawHistory.com, and Break-HisBones.org as well. If you look at the proposal reproduced on pages 2 and 3 here, you will be reminded that I did not mention the Holocaust, Hitler, the "genocide," or any of the rest of it. But those are the issues he wanted to talk about, not what was in the proposal.

This was the first interview I have given on "terrorism," so I expected some awkwardness. Sterling was rather all over the place. On target from his perspective, off-target from mine. It was difficult to keep on message. A half hour on any revisionist issue has to be very focused, or it won't work.

Nevertheless, the show went rather well, if a little muddled, and afterward Sterling said he would like to have me back. Also, he was very generous in mentioning *Bones*, OutlawHistory.com.

When the interview was over I clicked onto WTVN via the computer to find out if any callers would comment on the show. The first caller addressed my interview. He said: "Sterling, please tell me you destroyed the book. It was horrible." He must have meant the title. A second caller mentioned that he was "Gregg from Delaware." Maybe I misunderstood. I have no idea how far the WTVN signal goes.

This was the first time I have done a main line, AM radio interview since—when? I can't recall. Years. It was a pretty good reintroduction to the live format. I got my toe in the water.

The lesson I learned from Sterling is that I have to focus the subject of my proposals even more narrowly than I did this one. I have to work on my headlines. In this business, the headline is everything. Must be more focused so that I can help keep the host on our target.

After the show I went out walking and thought about headlines, and where my interests are. The list I made includes:

"Why are ***some*** terrorists demonized?"

"Are Americans terrorists?"

"When are terrorists the ***good*** guys?

"How do Arab terrorists and American terrorists differ?"

"How do Arab terrorists ***resemble*** American terrorists?"

I'm getting into pretty controversial territory here, but then, that's the territory that we have been traversing now for 25 years and longer.

I have two more calls from AM stations, but there is no interview until you have finished the interview. Rule of the game.

Many of you pitched in generously during August. It allowed me to get the Web sites for both Outlaw and *Bones* in good condition, and to design the OutlawHistory newsletter. We have also worked out a new Homepage for CODOH.

Now it's the end of September, and contributions for the month have fallen off badly. Very badly! Please get back in the game if you can find a way to do it. I think this is going to begin to be a good time for us. There *is* no one else.

Thanks.

--B

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[NOTE] I cannot reply to email messages sent via AOL.

Web:
www.OutlawHistory.com

SMITH'S REPORT

On the Holocaust Controversy

Nº 110 www.OutlawHistory.com November 2004

THE REVISIONIST STRUGGLE IN CANADA

ERNST ZUENDEL IN COURT, THE PRESS, AND WITH AMNESTY INTERNATIONAL

The text below is from the October 21, 2004 "Zgram" distributed online by Ingrid Rimland.

Good Morning from the Zundelsite:

This one is for history—again!

Word has come down to us that today the Supreme Court of Canada will announce its decision on whether or not Ernst Zundel's petition for leave on the constitutional challenge to the Canadian Security Certificate Act will be accepted. To put it more crudely, today's decision will tell the world whether or not a thousand years of Anglo-Saxon jurisprudence, imported from England to safeguard Canadians from government brutality, will be given the boot.

Since the Canadian judicial system has just about been taken over by the cohorts of the New World Order, none of us expect a miracle. The Court is packed with Zundel foes, several of them Jews who have been vociferous for years in protest against Zundel to speak his mind on history and on the so-called "Holocaust".

For the record, here is what Amnesty International, even though equally poisonously hostile to any help extended or even offered to Ernst Zundel personally, has said about the deadly, Soviet-style Security Certificate Act.

In a powerful Open Letter to Deputy Prime Minister Anne McLellan on March 31, 2004, Amnesty International pleaded passionately with the Canadian government to step back from the brink to out-and-out dictatorship.

When Peter Lindsay, who leads Ernst Zundel's defense team, tried to file this Amnesty International letter as an exhibit, he ran into objections from Murray Rodych, Counsel for the Canadian Security and Intelligence Service (CSIS) at the hearing.

"Should we have to try to search down whether an unsigned letter from Amnesty International sent to Anne McLellan is perhaps a draft?," the obstructionist Rodych demanded.

Over the noon break Peter Lindsay was able to satisfy the Crown's nitpicking and obtained a signed photostat of the Amnesty letter on the organization's letterhead.

Continued on next page

[The text of the Amnesty International letter follows.]

The Honourable Anne McLellan
Deputy Prime Minister and
Minister of Public Safety and Emergency Preparedness
340 Laurier Avenue West
Ottawa, Ontario K1A 0P8

By Fax: 990-9077
March 31, 2004

Dear Deputy Prime Minister McLellan,

We are writing this open letter to you to underscore Amnesty International's serious concerns with respect to the security certificate provisions that have been part of Canada's immigration legislation for a number of years.

Over the past several years, Amnesty International has, on numerous occasions, written to the Canadian government, highlighting individual cases in which we considered that the security certificate process was resulting in violations of a number of fundamental human rights. We are aware of at least six individuals who are currently being held pursuant to security certificates. These individuals have been in detention for an extended period now, close to four years in one case.

We repeat Amnesty International's concerns below and urge that you take immediate steps to reform the security certificate process to bring it into full compliance with Canada's international human rights obligations. In doing so, we remind the government that the Immigration and Refugee Protection Act itself, in s. 3(3) (f), requires that the law be "construed and applied in a manner that complies with international human rights instruments to [part of sentence missing]

Unfair Proceedings

Amnesty International is of the view that the security certificate process may very well result in arbitrary detention and thus violate the fundamental right to liberty. The process does not conform to a number of essential international legal standards, which are meant to safeguard against the very possibility of arbitrary detention.

Detainees are not informed of the precise allegations against them. They see only a summary of the evidence that is being used against them. Evidence may be presented in court in the absence of the detainee or his or her counsel. The detainee is not afforded a right to examine any and all witnesses who have been the source of that evidence. Furthermore, the Federal Court considers only the "reasonableness" of the decision to issue a security certificate and does not substantively review it.

Amnesty International recognizes that special measures may need to be taken in cases involving security matters, but any such measures must be consistent with international law. We realized, for example, that the government may have concerns about protecting the identity of certain sources or witnesses. If so, specific and targeted measures should be taken to address those particular concerns, rather than through the wide sweeping approach of the current legislation.

In any case, in view of the potential for a wide interpretation by the detaining authorities of security information which may be the basis for a decision to detain, and because decisions to detain in such cases are often based on a prediction about an individual's future actions, it is imperative that there be full and effective judicial scrutiny of such decisions, beyond the test of "reasonableness" that is the present standard.

Amnesty International has repeatedly drawn attention, worldwide, to instances where the failure to comply with international human rights standards regarding fair trials has led to wrongful detention and other human rights violations. In the present circumstances, Amnesty International considers that individuals detained pursuant to a security certificate are effectively denied their right to prepare a defense and mount a meaningful challenge to the lawfulness of their detention. This is in contravention of Canada's obligations under articles 9 and 14 of the International Covenant on Civil and Political Rights.

While some of the provisions in articles 9 and 14 apply specifically to individuals who have been formally charged with a criminal offence, which is not the case in the issuance of a security certificate, they are nevertheless widely recognized as reflecting general principles of law and are relevant in so far as they set out the basic essential elements of a fair hearing. Furthermore, some of the provisions apply to all detainees, such as those guaranteeing the right to challenge the lawfulness of their detention. That right to challenge must be in accord with recognized international fair trial standards.

Other international standards highlight the importance of ensuring that all detainees enjoy the same level of fairness. The UN Body of Protection of all Persons under any Form of Detention or Imprisonment, adopted by the UN General Assembly in 1988 establish that anyone who is detained shall be given an "effective opportunity: to be heard by a judicial or other authority, has the right to defend him or herself, and shall receive "prompt and full communication" of any order of detention "together with the reasons therefore."

The Basic Principles on the role of Lawyers, adopted in 1990, underscore that lawyers must be given access to "appropriate information, files and documents" so that they can provide their clients with "effective legal assistance." Amnesty International considers that these standards require that the detainee be given detailed reasons as to why he or she is detained, access to the full evidence that is being used against them, and a substantive hearing to examine the lawfulness of the detention.

On the basis of these concerns, Amnesty International has repeatedly urged the Canadian government to reform the security certificate process so as to bring it into line with Canada's international human right as obligations, incision by ensuring a substantive review of the reasons for detention and by making all evidence available to the individual detained so that

any potentially unfounded allegations can be effectively and meaningfully challenged.

Protection against Refoulement

Amnesty International is doubly concerned about the fundamentally flawed and unfair security certificate process because it is frequently applied in cases where the likely outcome is deportation to a country where the individual concerned is at serious risk of torture or other grave human rights violations. Given such potentially severe consequences, it is all the more critical that the security certificate process fully comply with international human rights standards governing arrest and detention.

International law is absolute, no one should be deported to a country "where there are substantial grounds for believing that he or she would be in danger of being subjected to torture."1 The United Nations Committee against Torture, in 2000, informed Canada that it is a violation to the UN Convention against Torture to deport an individual to face a substantial risk of torture, including when there are security concerns. In 2002, the Supreme Court of Canada, in the Suresh case, recognized that international law provides absolute protection against being returned to torture, but left open a possibility that such returns might be allowed under the Canadian Charter of Rights, in extraordinary circumstances which the Court did not define.

There is a mechanism in Canadian law which requires an assessment to be carried out by an immigration officer prior to deportation to determine whether an individual does face a substantial risk of torture. However, if a security certificate has been issued and found to be "reasonable" by a judge, that possibility is no longer available to the individual concerned. Both before and since, the Suresh ruling Amnesty International has urged the Canadian government to amend Canadian law so as to clearly prohibit any individual being returned to country where there is a substantial risk of torture.

Conclusion

Amnesty International is very much aware that the government alleges that individuals detained pursuant to security certificates constitute a danger to the security of Canada. However, Amnesty International urges Canada to adopt a response to security concerns what does not result in violations of such fundamental human rights as the protections against arbitrary detention and torture. Canada's response should instead focus on bringing individuals to justice in criminal proceedings that meet international fair trial standards.

That is the best means of ensuring both that both justice and security will prevail.

Sincerely,
Alex Neve, Secretary General
Amnesty International Canada

Michel Frenette, Director
Amnistie Internationale Canada

October 22, 2004 Zgram

Just as we expected, the Supreme Court of Canada turned us down. Not one of us is surprised. This is not the end. Mike Rivero of ***www.whatreallyhappened.com*** wrote:

[START]

"For those who have not been following the Story, Ernst Zundel has not committed any crimes. He has not encouraged others to commit crimes. The public portion of his trial in Canada has demonstrated that he is a peaceful man.

"But certain vested interests want Zundel sent to Germany, where he can be jailed for asking a question that those vested interests don't actually have an answer for. The problem is that it is the extreme actions those vested interests have gone to silence Zundel which has most called into question the very dogma they espouse.

"***I personally did not pay attention to what Zundel was saying until I saw the extreme measures being used to silence him.*** [Emphasis added]

"Truth needs no laws to support it. Throughout history only lies and liars have resorted to the courts to enforce adherence to dogma."

[END]

That is exactly how I found Revisionism—and found Revisionism compelling! For me, it wasn't the historical documents and forensic arguments that made me want to help bring Truth in History to ever new, ever more committed people—it was the brutal, even deadly persecution of people like Ernst that convinced me.

No race that is innocent behaves in such hysterical fashion! The Holocaust Lobby is guilty as hell for having poisoned the planet with lies!

More and more people are finding us and putting their own shoulders to the wheel. As for myself, I am so immersed in new projects that are more of a public relations nature and VERY exciting that, once again, I will make it easy on myself: I am sending you an excerpt of Paul Fromm's write-up as well as the Globe and Mail take on the oral summary argument of the Zundel Defense.

Tomorrow I will be sending you the written summary - one of the most stunning documents that I have ever seen! It's fascinating reading even for those of us who find it difficult to plow through legal transcripts.

Here's Paul Fromm:

[START]

Dear Free Speech Supporter:

Today the Supreme Court of Canada refused to grant leave for Ernst Zundel to appeal the decision by the Ontario Court of Appeals upholding a lower Court's refusal to hold a habeas corpus hearing into the detention of political prisoner Ernst Zundel, who has been held in solitary confinement in a Canadian jail for 20 months. This was a jurisdictional point. Mr. Zundel contended that the Ontario Court, because it provides a hearing much more quickly, was open to him. The appeals court ruled that the Federal Court, where motions sometimes take five years, took precedence. The Supreme Court refused to hear the appeal.

It must be said that the decision by Justices LeBel, Bastarache and Deschamps won't surprise Ernst Zundel. He has commented to me on the increasingly politicized Court, pointing to the recent appointments of two social engineering radicals Madame Justice Charron and, of course, (...) Rosalie Abella. The three judges, according to the Supreme Court of Canada website, ruled thus: "The application for leave to appeal is dismissed with costs."

The final financial stiletto of loading Mr. Zundel with the crown's costs is in keeping with the trend toward making justice inaccessible for all but the very rich or the poor, funded with taxpayers' money.

On September 29, the same three judges refused to grant Mr. Zundel leave to appeal the startling decision by the Federal Court of Appeals that seemed to make new law, by ruling that not only is Mr. Justice Pierre Blais decision in the Zundel national certificate review unappealable, but so too are all his interlocutory (procedural) decisions along the way. Thus, the judge in these national security cases can be an unchecked dictator.

Where do we go from here?

On November 1, the certificate review continues before Mr. Justice Blais with Peter Lindsay continuing his stirring summation for the defense, which should last another two days.

On November 23, the Federal Court of Appeals in Ottawa will hear an appeal against Judge Blais refusal to recuse himself for a reasonable apprehension of bias. This motion -- the third (!) recusal motion -- was heard on September 14. The motion details a series of blatantly prejudicial rulings and manifestly unfair behaviour on Blais's part. Should it succeed, it might well send everything back to square one before a new judge.

And some more surprises I cannot share at this moment.

Unafraid and unbowed, the German revisionist publisher continues to sit in his Toronto prison, not charged and not guilty of any crime in Canada. His legal team fights on.

Paul Fromm

Globe and Mail
21 October 2004

Judge accused of 'misguided approach' in Zundel case

[Judge] Blais guilty of dispensing 'secret justice,' lawyers for Holocaust denier assert

By Kirk Makin
Justice Reporter

Holocaust denier Ernst Zundel's lawyers have accused a Federal Court judge of running an error-plagued deportation hearing that "cheapens and degrades" the justice system.

In scathing arguments that took them into terrain where few lawyers have dared to tread, defense lawyers Peter Lindsay and Chi-Kun Shi accused Mr. Justice Pierre Blais of actively embracing the secrecy of Canada's anti-terrorism law.

The federal government has invoked the law's security-certificate procedure in an attempt to deport Mr. Zundel as a threat to national security.

The lawyers said that what they called Judge Blais's "misguided and unchecked" approach to national security has meant that Mr. Zundel whom they described as a long-time pacifist with no criminal record -- has been plunged into an 18-month ordeal of solitary confinement and legal unfairness.

They said Judge Blais seems unable "to even understand simple submissions," and that a colossally unfair proceeding has devastated

Mr. Zundel's right to fairness and brought the justice system into disrepute. Evidence in security-certificate proceedings is presented to the judge in secrecy and not revealed to the defense.

"Maybe no one cares, because this is only the notorious and reviled Ernst Zundel," Mr. Lindsay and Ms. Shi said in a written submission.

"But it is not only Ernst Zundel. The apparent approach of the court in this case cheapens and degrades all participants in this important part of our system of justice -- and our system of justice itself. Mr. Zundel is thus at the mercy of a secret proceeding and of the judge conducting it.

"Secret justice, dispensed in the way it has been in this case, is no justice at all. It is Mr. Zundel's plea that this court look at the mistakes it has made and change its approach with respect to this matter, in order to appear more even-handed and fair."

The defense attack was the culmination of steadily mounting frustration in the courtroom. Mr. Lindsay and Judge Blais have had repeated testy exchanges in recent months, usually over Mr. Lindsay's right to call or cross-examine witnesses.

The defense has tried twice to have Judge Blais -- a onetime solicitor-general of Canada -- recuse himself. An appeal of his refusals will be heard next month in the Federal Court of Appeal.

Mr. Lindsay argued in court yesterday that the proceeding is a perversion of what the security-certificate legislation was intended to do, that is, to roust out genuine terrorists who could wreak havoc on the country.

Mr. Lindsay said the secrecy provisions have allowed government lawyers to produce next to no evidence in the public segments of the hearing. Meanwhile, behind closed doors, he said, they have inevitably trotted out a mélange of hearsay and baseless accusations that cannot be challenged.

"The public case is non-existent," Mr. Lindsay said. "It is devoid of evidence. It is an ocean of innuendo and implied involvement of Mr. Zundel in inspiring other people to commit acts of violence or terrorism -- without ever providing any proof.

"The public case goes far beyond guilt by association," he continued. "It is guilt by contact. I don't say this easily, but it makes McCarthyism look reasonable."

Mr. Lindsay said that Judge Blais has heard persuasive evidence that, far from inciting young hotheads of the far right to engage in violence, Mr. Zundel has denounced violence and condemned those who indulge in it.

He said that Mr. Zundel has built his life around peacefully arguing that

the Holocaust has been exaggerated, resulting in the unfair vilification of the German people.

Otherwise, Mr. Lindsay said, his client lived a blameless life in Canada for 42 years, never producing a single pamphlet or newsletter that advocated violence.

"According to the Crown, Mr. Zundel apparently woke up one morning in 1990 and became a terrorist," Mr. Lindsay said. "Here is this great purveyor of literature who distributes material all over the world, yet they can't come up with one [item] showing him advocating violence."

Mr. Lindsay said there is great irony in Mr. Zundel having repeatedly become the victim of violence. He said that his client's home was vandalized and ultimately burned down. Mr. Zundel has also been attacked outside the courthouse and received any number of death threats and letter bombs, Mr. Lindsay said.

The case has adjourned until early November.

A NEW REVISIONIST STRUGGLE IN THE UNITED STATES

The Forward
New York City

Some of His Best Friends Are Jewish: The Saga of a Holocaust Revisionist

By Nathaniel Popper
October 21, 2004

From his apartment on Manhattan's Upper West Side, in what might be called the intellectual center of Jewish America, Michael Santomauro sends out a daily e-mail digest of what are, for his neighborhood, some unusual views on Judaism. Among them: questions on the Holocaust's veracity, excoriation of every aspect of Israel's behavior, and questions on the morality of Judaism itself.

Santomauro, 50, says he is not an antisemite. But this week, his messages, which he claims reach about 144,000 subscribers, caught some unwanted attention. The Jewish Defense Organization, a militant group known for its sharp-tongued rhetoric, called for his eviction from the apartment in which he lives and assembles his "Reporter's Notebook" Web site. The organization has posted leaflets outside his building and called for a rally there next weekend.

The group is also attempting to organize a boycott of Santomauro's business, a Web-based service called Roommate Finders, which Santomauro says has a clientele that is about 45% Jewish. The JDO has not ruled out other tactics.

"We're going to run this neo-Nazi pig out of his office one way or the other," said Mordechai Levy, head of the JDO, who was jailed in 1989 for attempting to shoot Irv Rubin, the head of the Jewish Defense League, from which Levy's group broke away in the late 1970s.

Holocaust revisionist circles are full of colorful characters, but few could be as unconventional as Santomauro. A Catholic, he grew up in a mostly Jewish section of the Bronx, N.Y., before moving to the heavily Jewish Upper West Side. He calls himself a pacifist and says he is aggressively anti-Nazi, noting most of his fuel comes from the left, not the right. He has promoted books with titles such as "When Victims Rule: A Critique of Jewish Preeminence in America," yet he says many of his friends are Jewish. He insists his Reporter's Notebook e-mails and postings do no more than offer an "objective" view of how Jewish interests operate in the world.

"Jews are the most powerful and dominant group in the political spectrum and have a tremendous effect on how we conduct our foreign policy," Santomauro said.

Santomauro has not yet felt the effects of the JDO's "Operation Nazi Kicker." But the controversy has already sparked at least one physical confrontation, said a doorman in Santomauro's building.

According to the doorman, on October 13, one person handing out anti-Santomauro materials verbally assaulted a man walking his dog who refused to take a leaflet. The passerby responded with a punch, and a scuffle ensued, the doorman said.

The management company for the building did not return calls for comment.

Santomauro landed in the mainstream media in January 2003 when The New York Times reported that he had been sending his Reporter's Notebook e-mails to his Roommate Finder clients, prompting some salty protests. Santomauro is not hesitant to blur the lines between his business and his obsession with Jewish issues. In discussing his theories on Jewish social psychology, he claimed that of his business clients who express a racial preference in their roommate search, 95% are Jews. "It's a much more cliquish community," he said.

The JDO says it targeted Santomauro's apartment as "Nazi head-

quarters" because of meetings he hosted with Holocaust deniers. Santomauro said he never has had a meeting in his apartment, but in June he hosted a lecture with David Irving, who was called a "pro-Nazi polemicist" in a British court ruling, at a church across the street However, Santomauro, said there is a gulf between his own beliefs and Irving's. Irving, he said, is a "fascist. I'm not."

Kenneth Stern, an expert on antisemitism at the American Jewish Committee, said he had been unaware of Santomauro before this week. But after looking at Santomauro's Web site, Stern said: "This is not intellectual inquiry, this is the peddling of bigotry."

Santomauro launched his Reporter's Notebook about four years ago. E-mails go out several times a day, offering press clippings from mainstream newspapers, frequently salted with Santomauro's editorial notes. He also sends out essays that are hostile to Israel and that question the Holocaust. In one recent week, titles included "The Amazing, Rapidly Shrinking 'Holocaust,'" "Miami, Florida: Zionist Occupied Territory?" and "Jewish Discrimination Against Christians."

Growing up on Pelham Parkway in the Bronx, in what he called "one of the last blue-collar Jewish neighborhoods," Santomauro said he helped turn lights on and off on Saturdays at the synagogue across the street and that most of his childhood friends, with whom he is still in touch, were Jews. "It's a natural inclination that you're interested in how your friends are different from you, when I went to their bar mitzvahs and all that," he said.

In his e-mails Santomauro repeatedly declares himself innocent of antisemitism. "An antisemite condemns people for being Jews," Santomauro said. He wants not to hurt Jews, he said, but merely to change their religious beliefs and political behavior. His interest in the topic comes primarily from an interest in the Middle East conflict, he said.

As for the Holocaust, Santomauro believes that only about 2 million Jews were killed. "There are things that have been twisted and exaggerated," he said, "but taking that aside, there was still an atrocity of monumental proportions, and a concerted effort aimed at the fact that people were Jews."

His work goes far beyond the Holocaust, however. His e-mails frequently attack tenets of the Jewish religion and Jewish individuals. On Martin Luther King Jr. Day this year, he sent out an article arguing that Jews were involved in the Civil Rights Movement because it "dilutes Euro-American power," which he said "stands in opposition to Jewish interests."

During the recent High Holy Days, he sent out an email arguing that the Kol Nidre prayer is meant to free Jews from honoring any promises made to non-Jews.

"There are a lot of things in Judaism that are very hateful," Santomauro said. "It could be a group strategy to promote a reaction of antisemitism, so that it keeps the Jewish community cohesive and intact."

Santomauro is clearly excited to debate his ideas. His Web site offers a monetary reward to anyone who can disprove the essays that he sends out. He also circulates criticisms of himself that he receives. One, from a man he identified as a Jewish childhood friend, said: "I know you mean no harm and I know you're not a bad person, but you process information poorly."

Levy at the JDO has turned down Santomauro's appeals for a dialogue about their disagreement. In an e-mail that appears to come from a JDO address, Santomauro was told: "The JDO is not interested in collecting an award, and we are not interested in debating you with any of your bull****. We are interested in only one thing... f******* your mother."

Santomauro is sticking to his position: "A dialogue should be done on an intellectual level. They make it very clear they're not interested in having a debate. They want to destroy me."

REVISIONIST WORK NEEDS FINANCIAL BACKING

It would be good to be able to do the work without backing, but it just doesn't seem to work that way.

When I was successful in doing a lot of radio, I had backing—the IHR. The Institute paid for my mailings, and paid me a bonus for each interview I scheduled. It worked very well. Hundreds of interviews where I took the good news of Holocaust revisionism to the public. Several millions of people heard the interviews over a six-year run.

When I was successful in placing Holocaust revisionist essay-advertisements in campus newspapers, I had a specific backer, one individual—though many of you were contributing to the work by this time. It worked very well. I became the most recognized revisionist activist in America. That campus work spanned ten years, from 1991 through 2001.

Things change.

I do not have institutional backing to work the talk show circuit. I have not gained a new sponsor willing to take on the costs of doing the campus work. Or the radio work either, for that matter. I am still making forays into both, but on a limited scale. They have not been successful.

Nevertheless, here we are. I will try a new approach here with regard to managing one aspect of the Campus Project. I will ask those of you who believe we should be on campus, and have the wherewithal to support the project, to help me run the ad that appears on this page.

I will leave it to your discretion as to where the ad is submitted. You know your neighborhood better than I do. You know your part of the country better than I do. If you have a campus that you are particularly interested in, we will submit it to that campus. If you want to submit it to a number of campuses, we can do that. If you want to take care of the submissions yourself, you can handle all of it. If you want me to make the submissions, I will be happy to do so.

You may not agree with the text of the ad as I have written it. If you want to make changes to the text, I am open to suggestions. Nothing is written in concrete here. If you want to see a different text entirely, we can work on that too. So long as it fits with the ideals, and positions, of the Campaign to Decriminalize WWII History. In short, then, you can move this effort in the way you think will work best, on the campus that you are most interested in.

This puts you in the driver's seat. I don't have to be the one to do everything..I can not do everything. I need help. Each ad, however, will be sponsored by the "Campaign to Decriminalize WWII History." As you see, the Web site address is prominent at the bottom of the ad. When the

Can you Volunteer?

To do what, you might want to ask? Good question. Something that needs to be done, something you would like to have a personal hand in seeing done, something I have not been doing, or not been doing well. Here are a few suggestions.

Distribute The Campaign to Decriminalize WWII History booklet.

Help with any of the Web sites. What can you do best? It might be something very simple, but something not being done. Ask me.

Buy ten copies (say) of ***Bones*** to send to book reviewers in your part of the country, along with the Campaign booklet. Or to send to people you believe will be interested. At ten copies or more, you can have them at $3 each. This will be for promotion.

Help me distribute press releases to radio talk shows in your part of the country. Include a note informing the producer, or host, that you listen to that program. You're "local."

I will continue to need financial contributions, but there are many other ways you can help.

Any ideas?

Get in touch with me. --B

ISRAELI-FIRSTERS, IRAQ, AND THE "OTHER" WMD FRAUD

Israeli-firsters—those who promoted the Iraqi weapons-of-mass-destruction fraud—emerged directly from the loins of the Israeli-firsters who, half a century earlier, promoted the original WMD fraud, the German homicidal gas-chamber invention.

In Arab and Muslim lands, the German WMD fraud is discussed openly in universities and media, along with the Iraqi WMD fraud. In America, the taboo against questioning the connection between the Iraqi and German WMD frauds is so effective that not even Palestinians and Muslims who live in the US feel free to address it. Is there a "racist" bias there?

We should be able to recognize the obvious. It is the Israeli-firsters who have benefited from both the Iraqi and the German WMD frauds, while it is Arabs, Muslims, and U.S. taxpayers—to the tune of a couple hundred billion dollars—who have suffered because of it.

Israeli-firsters depend on the Holocaust/gas-chamber story to morally justify their working of the U.S. Congress to underwrite the U.S./Israeli alliance, to morally justify the conquest and colonization of Arab land by European Jews, and to morally justify the preemptive war against Iraq that is so valuable to Israeli security—in the short run. How else could they justify any of it?

There would be no moral justification for the US Congress to continue to fund the Israeli colonization of Palestine without the German WMD fraud, which is the heart and soul of the Holocaust story. There would have been no moral justification for the creation of the Israeli state itself without the Holocaust story. It is taboo for your professors to talk to you about this. Who benefits from the taboo? Muslims? Americans? Palestinians? Or those who created the taboo, manage it, and exploit it for their own benefit?

The Campaign to Decriminalize WWII history

< www.outlawhistory.com >

reader goes online to OutlawHistory.com, she will find links to the Web sites for Ernst Zundel, Germar Rudolf, the Institute for Jewish Policy Research (the one page on the Internet where you can find the prison sentences you risk in various European countries if you express doubt about the H. story), *Break His Bones*, and von Hannover's Revisionist Forum—and thereby every revisionist site on the World Wide Web.

The ad illustrated here is presently at 12 column inches. Two columns wide, six inches deep. The format can be increased in size, which of course will increase the budget. I believe the headline will work well for us. But as I say, if you have any ideas for improving it, or in writing an entirely new text, I'm all ears. All we want is something that works.

With regard to costs, each campus paper varies, but space will run generally from $8 to $15 per column inch. The ad as you see it, then, at 12 column inches, would cost from about $96 to about $180 to run one time. Again, the cost depends on each individual paper.

You might decide to run it in a local, off-campus paper. The idea is wide open for any of you to use it in any way that you think will produce press, press that we will be able to follow up with radio.

I would expect you to pay only for the placement of the ad, not for any of the work or time that I put into it. That's another story. If you want to run this ad in a campus paper near your home town, or in a state on the other side of the continent, the cost to you will be the cost of buying the space only. I will take care of the rest of it, one way or another.

So—we can run the ad as you see it here. We can enlarge it. We can write a new ad. We can do whatever you think is smart, and that together we believe will work. And in the fallout from the ad, we will address the Ernst Zundel story—a classic case of intellectual freedom being exchanged for prison, censorship, and slander.

Tell me what you think?

Do you have any ideas that I have not touched on here? Do you have an idea for an ad, or an announcement of any kind that you would like to see sponsored by The Campaign to Decriminalize Holocaust History?

Do you have a copy of the Statement of Principle for The Campaign to Decriminalize? It's a 20-page booklet. If you do not have a copy, call, or drop me a line, and I'll send it on to you. It's very well put together.

ALL THE OTHER STUFF

I've gotten a lot done this last month. Some of the best of it I cannot talk about (##x*!!*#!), but that's how it is in this business.

Www.outlawhistory.com and www.breakhisbones.com are both updated and working well. We have a new "splash" page up for www.codoh.com, where people who go there will no longer find a dead site, but one that has live links to both outlaw.com and bones.com. And we have once again begun work on cleaning up the CodohWeb to get it online.

OutlawHistory.com—The Newsletter, has gone out four times. Not enough, but I was out of town in the middle of October, working on the project mentioned above, and I've been working on other matters mentioned here, so have not yet fallen into the proper routine. I will.

There is also, again, the matter of a book tour. My first speaking tour last April proved so problematic, and so expensive, that without a committed sponsor I cannot undertake another. Book tours, however, are becoming a reality.

We have a man in the Midwest who is setting up the first book-tour, and a second in Baja. I never took Baja seriously, but this past month, when I was renewing my visa, I discovered that there are some 10,000(!) Americans in Baja (to say nothing of the Mexicans who speak English), so I will book a couple readings here, both for the experience (I have never read in public), and for the contacts—all of whom have contacts on the other side (your side) of the frontier).

Please keep me in mind when you contribute to revisionist work. You contributions are all I have to work with. There is nothing else.

Thanks.

Bradley

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Bradley R. Smith

For your contribution of $39 you will receive 12 issues of *Smith's Report*
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011 52 661 61 23984
Email: bradley@telnor.net

[NOTE] I cannot reply to email messages sent via AOL.

Web:
www.OutlawHistory.com

SMITH'S REPORT

On the Holocaust Controversy

N° 111 www.OutlawHistory.com December 2004

Supporting "The Campaign to Decriminalize World War II History"

NEW INTERNET NEWSLETTER STRIKING A CHORD

THE LEGACY OF RUSS GRANATA

A SERIOUS TURN OF EVENTS FOR GERMAR RUDOLF

The OutlawHistory Newsletter is striking a chord with readers. Readership is growing quickly. I'll give the stats below. I wrote about this project here for the first time two months ago. I was being very careful to keep in mind the workload, and the problems of getting a readership. The primary objective would be to reach people who are *not yet* revisionists. From the beginning, all my work has been to take the revisionist arguments, developed by revisionist researchers and scholars, to a broader public. Radio, the Campus Project, and *Break His Bones*, are all projects meant to reach out to new people, not primarily to those already aware of Holocaust revisionism.

Last month I didn't mention the OutlawHistory Newsletter. I had only begun to write and distribute it, and there wasn't very much to report. As a matter of fact, the first stats that came through were worrisome.

The problem was compounded by three facts. CODOH.com had been down for several months. A hacker had stolen the domain name for www.breakhisbones.com and I had to file a new name and begin over again. While www.outlawhistory was Online, no one knew it was there. It would take time.

In August we began sorting it out. OutlawHistory was Online. We bought a new domain name for BreakHisBones, which became www.breakhisbones.org. Similar to what we had, but a completely new address when it comes to finding it using Internet technology. We then put up a "splash" page for Codoh.com where we noted that CODOH was still down, but directed people to the two new sites.

During August we had about 800 hits on the integrated sites. The tiny response was a little hair raising. During the month of September the hit count jumped to over 9,000. I breathed a sigh of relief, if I can still use that worn expression. A figure of 9,000 is still "nothing" in terms of the audience available via the Internet, but I was going in the right direction.

The month of October produced more than 35,000 hits. Now I was getting someplace. This is still a modest figure, but again, the growth in readership was very encouraging. I was doing something right. In ten weeks I had taken the sites from 800 to over 35,000 hits. I was on to something. And this month, November, the count is continuing its steep climb.

I believe it behooves me, at this time, to work at what's working. The OutlawHistory Newsletter is working. There is an energy there that I should take seriously. I have not forgotten

Continued on next page

Robert Faurisson's recent observation that it is one thing to publish an Internet newsletter, quite something else to do revisionist work on the ground, in front of live people. I agree.

Still, this newsletter appears to be developing a lot of energy. When something begins to work, I am going to go with it, ride the bear as they say, and search for ways to integrate the Online work with the on-the-ground work. It would be foolish, in the moment, to ignore the figures that are building, and to ignore the fact that the work load is not heavy for me.

If you are Online, there is a simple way for you to participate in this project with me. I need as many hands as possible to forward the OutlawHistory Newsletter to as many new people as possible. It costs no money to do this, only a little time. An hour, say, two or three times a week. Whatever time you can contribute.

You know how it works. You forward OutlawHistory to ten people, half of them forward it to ten people, and it has arrived at the desk of sixty people. Half of those forward it to ten people, and suddenly hundreds of people are getting involved. If the "chain" continues, thousands of individuals will discover, not only the Newsletter, but Holocaust revisionism itself.

Not every issue of the Newsletter will interest you, or interest you to the same degree. Not every issue will be one you will want to forward. But I have already written eleven issues, every month there will be more, and you will find one, two, or more that you will feel interesting enough to send to others. It looks like we have something here.

In the first instance, you would forward it to the people who most interest you, be their friends, or people in your email lists. There may be special audiences that you want to focus on. For myself, I'm interested in any audience, and there are hundreds, thousands of them, on university campuses and the press.

Not just campus newspapers, but student organizations, off-campus newspapers. Organizations involved with the Palestinian/Israeli affair. Organizations dealing with Iraq. People associated with any relevant news story in your neck of the woods. And everyone else you might imagine.

Every issue of the OutlawHistory Newsletter has contact information whereby any one who receives it will be able to contact me. You will have your own ideas. This isn't something that you have to sacrifice a great deal of time to. Forwarding any OutlawHistory Newsletter to ten people a week could produce significant results. We will be able to monitor the collective impact of our work by how quickly the hit count on OutlawHistory climbs.

Once a project like this reaches "critical mass," its circulation builds under its own steam. It simply explodes. When we were so successful with CODOHWeb, we had no newsletter. We did not do "outreach." The site was so interesting, so unique, that it reached a critical mass after the third year by just being there, developing the site, and waiting.

Now, for the first time, I have initiated a project that is reaching out over the Internet and the World Wide Web to a general audience, not waiting for the audience to come to me. I am not just sitting here looking for ways to draw people into the site—into the revisionist web as it were. I'm out looking for them.

We have BreakHisBones.org which focuses on the book and its author. We have OutlawHistory.com, focused on revisionism and intellectual freedom today, as they come into conflict with the need of the Holocaust Industry to censor our work and imprison our writers. We have Codoh.com, which we are working on. And we have the OutlawHistory Newsletter.

Re Codoh.com, the big site that was so successful for so long, and has now been offline for months. We have begun to "deconstruct" it. That is, delete the pages that we no longer want, create a new homepage, and put back in all the documents that have lasting value. It's a very slow business, but I'll get it done. That will give the OutlawHistory Newsletter another terrific shot in the arm.

As of this writing I have produced eleven issues of the OutlawHistory Newsletter. You can find them in the Newsletter archive at www.OutlawHistory.com. With a couple clicks of the mouse you can forward the Newsletter to anyone and everyone who you believe will be interested, or benefit, from being introduced to it.

The OutlawHistory Newsletter will introduce people to a perspective that they probably have never before considered. That is:

There would be no moral justification for the war in Iraq without the Arab attack on New York and Washington D.C.

--no moral justification for the attack on New York and Washington without US support for the colonization of Arab land by European Jews.

--no moral justification for the Jewish colonization of Arab land in Palestine without the Holocaust story.

--no Holocaust story without the gas-chamber invention, the original WMD fraud, and the al-

leged "extermination" of European Jewry.

–the final irony being that there were no German gas-chambers, therefore no extermination of Europe's Jews, no moral justification for the establishment of the Israeli state or any of the garbage since over there including the war in Iraq that has soiled American politics and culture because of it.

This perspective is old hat for revisionists, but it is a bright, shiny, new perspective for most of the rest of the country.

Below is the brand new "archive" of OutlawHistory Newsletter to date, copied from the Website. I hope this will interest you enough to help me forward one or two of these issues, or any of the upcoming issues, to many, many individuals, and help find people who are interested in these matters and who will participate themselves.

Following the archive below, I have reprinted the text of one of the columns—Number 8. Tell me what you think. You can write me via email, or by letter.

2004

September | October | November | December

SEPTEMBER		
THIS IS A SAMPLE NEWSLETTER	No. 01	09/08/04
FANATICS DO NOT TALK TO FANATICS	No. 02	09/29/04

OCTOBER		
A MOSSAD FALSE-FLAG OPERATION?	No. 03	10/11/04
HENRY MILLER, INTELLECTUAL FREEDOM,	No. 04	10/22/04
NO DIFFERENCE VICTIMS AND VICTIMIZERS	No. 05	10/27/04

NOVEMBER		
FOUR MORE YEARS DEMOCRACY AND KILLING	No. 06	11/03/04
TERRORISM IS AS TERRORISM DOES	No. 07	11/06/04
GOD IS GREAT, OR, THE ASSAULT ON FALLUJAH	No. 08	11/08/04
THE LEADER HAS DIED, THE LEADER HAS DIED,	No. 09	11/09/04
ISRAELI-FIRSTERS, IRAQ, & THE OTHER WMD FRAUD	No. 10	11/13/04
SHOOTING PRISONERS HERE, SHOOTING PRISONERS THERE	No. 11	11/16/04

Bradley R. Smith, Editor

08 November 2004

Baja, Mexico

NUMBER 8

GOD IS GREAT--OR, THE ASSAULT ON FALLUJAH

Fallujah is a city of some 300,000 people. I hear via CNN that it is thought that about one third of the population is still in the city, or about 100,000 souls. It is estimated that the insurgents number maybe 3,000.

The "insurgents" live and work among the people of Fallujah, ensuring that as the Americans attack, many unarmed women and children will be killed. From the perspective of the insurgents, that's a moral issue for the insurgents.

The moral issue for the Americans is that we will do the killing. The children, the women, the old men—in short, anyone who gets in the way. The insurgents and the Americans have informally agreed upon a pact that permits as many innocent, unarmed civilians to be killed as is necessary to fulfill the goals of either one of the contracting parties.

The intentional killing of unarmed civilians was the great crime that the Americans helped bring against the Germans after WWII. Millions of Jews intentionally murdered in "gassing chambers." We excused our own intentional killing of unarmed civilians at such historic sites as Nagasaki and Hamburg with the notion that we killed them for a "greater good."

That is what we have in Fallujah. We will kill as many unarmed civilians as is necessary to defeat the insurgency for the "greater good" of Iraq, the Middle East, and America. So, while it is wrong to intentionally kill unarmed civilians under normal circumstances, it is okay if you kill them for a "greater good."

Professors and other intellectuals will observe that if I have no solution to the problem, I should not talk about it. Putting aside for the moment the question of weather that observation makes sense—we have no solution to the problem of God, for example, but we talk about Her without let. Meanwhile, Holocaust revisionists do have a suggestion about how to go about finding a solution.

Create an open debate on American foreign policy, particularly in the Middle East. There will have to be a public debate over what we claim was the moral justification for the creation of a Jewish state on Arab land through the use of force, and the moral justification for supporting the US alliance with Israel against the Palestinians.

The moral justification for the creation of Israel was the "Holocaust," a story that is rotten in its heart of hearts—the homicidal gas-chamber claim. Even Israeli writers allude to the fact that without the moral justification of the "Holocaust" (the gas chambers), there would be no Israel. Without Israel, there would be no US alliance with Israel (duh!), and therefore no growing enmity between Muslim, Christian, and Jewish fanatics.

This line of thinking is commonplace among Holocaust revisionists, but fresh and radical to those in the press and the

professorial class. They make up the front line protecting the Holocaust story from "light," protecting the fraud and corruption of the gas-chamber story from a free and public inquiry. The professors certainly, and some part of the press probably, understand that an open debate on the Holocaust would undermine the "moral justification" of creating by fiat and force a Jewish state on land belong to Arabs—or those who were living on it.

There is a bloody thread that leads directly from the institutionalization of the gas-chamber story at the post-WWII war-crimes trials, the endorsement of the creation of Israel by Harry Truman, to the Jewish/Arab wars in Palestine, and on to 9/11, Afghanistan, Iraq, and this week to Fallujah. Still, we can't talk about it. To talk about it would suggest that we hate all Jews. It's better to go on killing Arabs than it is to question the value, to Americans, of the US alliance with Israel. Jews are important folk. Arabs are wogs.

Where are the professors, where are the students, who are willing to question the moral justification for the creation of a Jewish state on Arab land, using a historical fraud to morally justify it? If only there were a public debate on this matter, revisionists could be proven wrong. For the professors, there is nothing to fear but fear itself (to coin a phrase).

++++++++++++++++++++++++

On CNN this morning it was reported that in the night, as the American attack on Fallujah began, that a series of great cries were coming forth from the center of the city. Hundreds, maybe several thousand, manly voices were crying out in Arabic: "God is great. God is great." The reporter estimated he was some two kilometers away from where the insurgents were massed. They are being killed even as I write this. "God is great. God is great."

Thought, as it usually does, took flight. It was 1950. We were on a troop ship steaming north along the west coast of South Korea past a run of beautiful, small, wooded islands. It was November and the sky was dark. Some of us were at the gunnel watching the passing scene. Copies of a one-page newsletter circulated among us. It reported that the Chinese had moved south across the Yalu river and that some units were mounted.

I could hardly believe my good luck. I was twenty years old. It was possible that in a few days I would have the chance to witness a charge by Chinese horse cavalry. I had never dreamed that I would have such luck. I explained the situation excitedly to the guys around me. One was an older man. Maybe thirty. I realize now that he was old enough to have been in WWII, but at the time it didn't occur to me.

He said: "You think you want to see it, but you don't want to see it."

"Are you kidding? A horse cavalry charge? Who wouldn't want to see that? They went out a hundred years ago. This might be the last time that it will ever happen."

"Smith," he said quietly. "You don't want to see it."

At the time I didn't get it. I got it later. I never did see Chinese horse cavalry. But I did see a good number of Chinese.

Today, young Arab insurgents, brimming with enthusiasm and courage, are crying out "God is great. God is great." I do not expect any of them will see God. They will die, of course, but I fear they will be disappointed with the rest of it. .

NOTE: Please help me grow my mailing list by forwarding this newsletter to others. If you use the smaller Topica button below, I will be able to track how often it is being forwarded. Thanks.

THE LEGACY OF RUSS GRANATA

Russ Granata died recently. He was a friend of many years, though we saw each other only occasionally. He lived with his gracious wife in Rolling Hills Estates outside of Los Angeles. It's a land which, when I was a boy in the 1940s, was largely open. We used to ride horses across it and down to the sea. Russ had a wonderful arbor behind his house under which he would hold get-togethers. We would talk and laugh, eat and drink wine, and listen to songs sung by guests in a lilting German.

Russ worked many years in revisionism, particularly in translating work from Italian into English. Much of the work was with Carlo Mattogno and Jurgen Graf. One day in the mid-1990s Russ told me that while he had worked without credit for years, he was at the age now where he wanted credit for what he accomplished. He created a revisionist Website where he posted work he was interested in, particularly the work he did with Mattogno and Graf.

I saw Russ early this year at a small meeting where some of the old David McCalden bunch meet quarterly. He looked ruddy and healthy, and at the same time a little unsteady. He was in his eighties. He was carrying the recently published book by Hans Schmidt about Schmidt's experiences as a young German soldier during WWII. That's the last time I saw Russ. A note from his family tells us that he was cremated and his ashes cast over the sea near his home.

His Website is down now. But Russ is still going to get credit for the work he has done. Germar Rudolf is distributing the books Russ worked on and presented on his site. Germar has produced a very big Online catalog of books. Below is a sampling of the books available by Mattogno alone, the author who Russ did so much work with—to his credit.

Mattogno, Carlo: *Concentration Camp Stutthof and its Function in National Socialist Jewish Policy*, HOLOCAUST Handbooks Series, Vol. 5, © Theses & Dissertations Press, PO Box 257768, Chicago, IL 60625, USA, June 2003; together with Jürgen Graf

Mattogno, Carlo: *Concentration Camp Majdanek, A Historical and Technical Study*, HOLOCAUST Handbooks Series, Vol. 5, © Theses & Dissertations Press, PO Box 257768, Chicago, IL 60625, USA, June 2003; together with Jürgen Graf

Mattogno, Carlo: *Treblinka, Extermination Camp or Transit Camp?*, HOLOCAUST Handbooks Series, Vol. 8, © Theses & Dissertations Press, PO Box 257768, Chicago, IL 60625, USA, June 2003; together with Jürgen Graf

Mattogno, Carlo: *The Crematoria Ovens of Auschwitz and Birkenau* (with Franco Deana), in: Ernst Gauss (ed.), *Dissecting the Holocaust*, Theses & Dissertations Press, Capshaw, AL, 2000, pp. 337-371

Mattogno, Carlo: *The Gassed People of Auschwitz: Pressac's New Revisions*, Granata Publishing, Post Office Box 2145, Palos Verdes, CA 90274 USA, 1995;

Mattogno, Carlo: *Denying the Holocaust: The Growing Assault on Truth and Memory by Deborah Lipstadt, reviewed by Carlo Mattogno, translated by Russ Granata*, Edizioni di Ar, Padova 1996, 322 pp; excerpt transl

Mattogno, Carlo: *Be³¿ec in Propaganda, Testimonies, Archeological Research, and History*, HOLOCAUST Handbooks Series, Vol. 9, © Theses & Dissertations Press, PO Box 257768, Chicago, IL 60625, USA, June 2004;

MATTOGNO, CARLO: *Denying History and Truth, Exposing the Phony "Holocaust" "convergence of evidence" of not-so-skeptic Michael Shermer and Alex Grobman*, translated and edited by Russ Granata, Copyright © MMIII Russ Granata, Box 2145, PVP CA 90274 USA

Mattogno, Carlo: *Auschwitz: The End of a Legend*, Granata Publishing, Palos Verdes, CA, 1994

THE IRONY (AND PERHAPS WORSE) OF GERMAR RUDOLF

Only yesterday we received the following letter from Germar Rudolf. A few days ago, when I began working on this newsletter, I was thinking about how good it is that Germar would be able to help Russ continue to get "credit" for the work he has done for so long. None of us will know what to expect from this new development regarding Germar, but it looks dangerous.

Nov. 15, 2004
Germar Rudolf
www.VHO.org

Dear friends:

Last week I received the final decision of the INS Board of Appeals regarding my case: They simply refused to look at it and confirmed the decision by the INS court "without opinion".

The decision of the INS court was handed down in summer 2003: They claim I filed a frivolous application, resulting in: involuntary departure (=in handcuffs to Germany), banned for a lifetime (I can never return to the US), and no remedy (not even my current marriage or anything else can change that). This verdict is similar to what Ernst Zündel faced in February 2003.

We now have to file an appeal to a Federal Court until early December. There is a slim chance that this court will refuse to hear my case as well. If that happens, I will be in a German dungeon early next year. In case they do hear my case, they will probably decide later next year. Whether it will result in a chance of having a remedy (my marriage) needs to be proven. Theoretically they have to throw all due process laws into the dust bin to deny me that right, because legally speaking I was sentenced for a crime (frivolous application = forgery of evidence) of which I was neither accused during the trial, nor does the verdict claim to have any evidence for it.

To compare what the INS has done with a penal parallel: They accused me of theft during the trial, but in the written verdict they suddenly sentenced me for murder, without even claiming that there is any evidence that I murdered anyone. But it would not be the first time that courts break the law in order to do exactly that: getting rid of revisionists. I therefore do not have too many illusions.

Since all of my IDs have expired, I sit in a trap here without another chance to go elsewhere. So if that appeal to the Federal Court fails, the worldwide productivity of revisionism will go down 90% for five years to come (I hope they put all of my thought crimes into one case, or otherwise it may result in ten years plus...).

During the next several days I will get in touch with some of you in order to make sure, that my website and all other vital life signs of revisionism as created by me keep buzzing should I go lopsided.

Thanks

Germar <chp@vho.org>

I telephoned Germar this morning to ask if he had any new information on the case. He didn't. I asked him what his sense of the matter was, how he felt, inwardly, about what was going to happen.

"I don't know what to think," he said. "But I've seen horses vomiting."

"What?"

"I saw horses vomiting."

And then we were both laughing. I had never heard the expression before, but I understood what it meant. It's a unique German expression. Nothing like it in English, or Spanish either, that I know of. The image stays and stays in my mind. It is both comic and gripping.

OTHER STUFF

***Break His Bones* will be published in a major European Language after the first of the year.** The folk working on it are professional. This is a first-time event for me. It's not something I arranged myself. I look forward to it. Who knows what will come of it?

I offered to write an additional chapter to place at the end of the published text. Bring the story rather up to date. I'm to have it finished by the end of December. I have the opening, now I need the middle and end. There will also be photos in this edition. The chapters will be titled, rather than just numbered, and it appears that the text is being proofed very carefully.

Speaking dates are being booked for me at two university campuses. Both of these came rather out of the blue. We'll see if they come about. One in January, one in February. I won't say anything more until they are set in concrete.

Recently I had occasion to search the IHR Website for a

press release that Mark Weber wrote about the Ernst Zundel case. Mark has been helping Ingrid in various ways with the press. When I clicked onto the site I was struck by how well it has been developed over the last year. It is beautifully designed, highly organized, and filled with important texts from the Journal and other sources. Absolutely first class.

I am even more impressed with the way the OutlawHistory Newsletter is developing than I was three days ago when I wrote the lead article here. There I wrote that the hit count had climbed from 9,000 in September to 35,000 in October. I make it a rule to not speculate about what will happen in the future. Nevertheless, it looks to me that we will easily break 50,000 hits during November. Well, I'm breaking my own rule, so I'm going to have to live with it.

Again, these are not knockout numbers for important Websites. CODOHWeb was receiving over 900,000 hits a month when the volunteer team that put it together had to break up. But that was unique for a revisionist Website, and it was the result of working at it steadily for five years.

OutlawHistory, the Outlaw Newsletter, and BreakHisBones are all tied in together. It's a mix that is catching fire very quickly. CODOH itself will become part of the mix when I have the funds to pay a Webmaster to help me clean it up right. Cleaning it up right means to sort it out in a way whereby it maintains itself and does not create a workload for me that I will not be able to carry.

This is a project that I need to cultivate at this particular moment in time. I need to focus on what is working right now, not forgetting the wider project down in the dirt (real) world. If you are Online, you can play a pivotal role in making the Outlaw Newsletter, and through the Newsletter, OutlawHistory.com, BreakHisBones .org, and CODOHWeb, into a uniquely significant complex of revisionist Websites.

We have an immense potential audience. We can pick and choose where we want to go. Send a sample issue to the addresses you have, or collect, and then move on. If the party who receives the Newsletter is at all interested, the email addresses OutlawHistory, BreakHisBones, and the Outlaw Newsletter are there with every send. He can find everything with a couple clicks of his mouse.

If the party is not interested, so be it. We move on. There are tens of millions of Websites on the Internet, and hundreds of millions of people using email. Help me do this, and I will look for ways to connect the Internet work with the work on the ground at campuses and in the press, down where the professors, students, and journalists live. And all the rest of us.

The core of my work from the beginning has been to take revisionism to the public, and at the same time to demonstrate that those who doubt the gas-chamber stories have the same "human face" as do those who believe the stories. That the censors and jailers have no moral justification to slander us, or to imprison us.

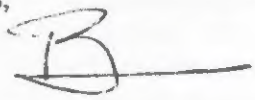
With the Outlaw Newsletter, and with the BreakHisBones page, I am still doing today what I set out to do twenty-five years ago. Twenty-five years! I had no idea. Still trying. Life.

What I need most right now is the funding to hire a part time Webmaster on a regular basis. I have a good, stable, young man who is very talented, speaks good English, and finds the project interesting. As it is now, one week I have the funds to pay him, then there are a couple weeks when I don't have the funds. Not good.

And I still do not have a car that I can drive across the frontier. I can't afford to maintain the car I have, and I can't pay the insurance that I need over there. If you have any ideas about how you can help me with these two issues, I'm all ears. We can work something out.

Please help me do this work in the way that is most comfortable for you. There's is no one else. That's just the way it is.

Thanks,



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Smith's Report

is published by
Bradley R. Smith

For your contribution of $39 you will receive 12 issues of
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In Canada and Mexico--$45
Overseas--$49

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